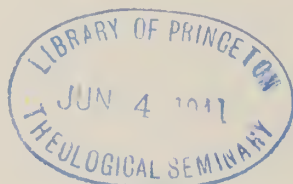
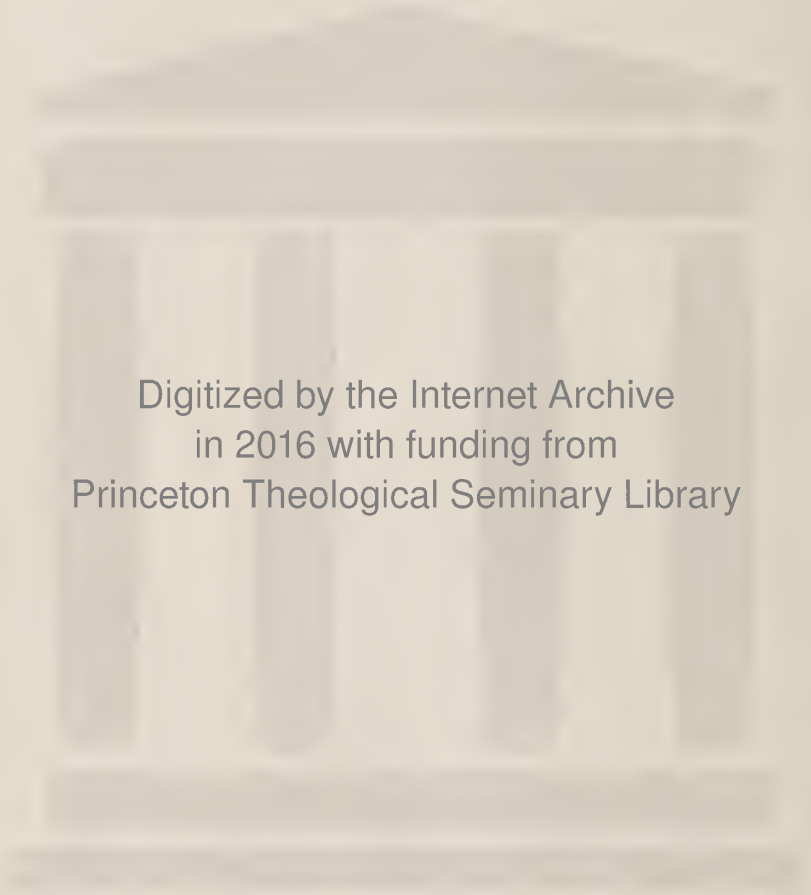


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**The Princeton Seminary
Bulletin**

VOLUME XXI - 30

MAY, 1927 - 1930

NUMBER-1

Commencement Number

Address by the Rev. John M. Vander Meulen, D.D., LL. D.

"The Burning Heart"

Fellowships and Prizes

Alumni Notes



The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church

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Vol. XXV

PRINCETON, N. J., June, 1931

No. 1

The One Hundred and Nineteenth Commencement

Tuesday, May the twelfth, marked the conclusion of the one hundred and nineteenth year of the Seminary's service in training men for the Christian ministry. The Seminary has had a good year. The value to the Seminary of the reorganization whereby its two Boards were consolidated into one and the powers and functions of Trustees, Faculty and President were given harmonious definition, is being demonstrated. The Seminary's historical theological position is being cordially and loyally maintained, and the Board of Trustees, with the cooperation of the Faculty, is studying, planning and executing to make the institution the best possible in teachers and teaching methods for its mission of training young men to become effective ministers of the Gospel for the church and the world in the time in which they are called to minister. The curriculum, in its content and proportions, is being reshaped. The new members of the Faculty are proving themselves able and inspiring teachers with gifts for spiritual leadership and friendly social contact with the students.

The Commencement season reflected the spirit of the year. The Alumni and friends of the Seminary gathered in numbers completely filling the First Presbyterian Church at the Commencement. There was a general feeling of good will, of satisfaction in the progress of the Seminary, and hopeful expectation for the further increase of its usefulness.

The program of Commencement began with the Baccalaureate Service on Sunday morning. The sermon was preached by President Stevenson, and the Sacrament of the Lord's Supper administered by President Stevenson and the Rev. W. L. McEwan, D. D., LL. D., President of the Board of Trustees. On Sunday afternoon there was a Fellowship Meeting of the Graduating Class at "Springdale", the President's residence. Dr. McEwan preached in the First Presbyterian Church in the evening.

On Monday morning the inauguration of the Rev. Harold I. Donnelly, Ph. D., as the Thomas W. Synnott Professor of Christian Education, was held in the First Church. The charge to the Professor was given by the Rev. Harold McAfee Robinson, D. D., of the Board of Trustees. Dr. Donnelly's inaugural address will be printed in the November number of the Seminary Bulletin, lack of space preventing publication in this issue. In the afternoon of Monday, President and Mrs. Stevenson received the Alumni and friends at "Springdale".

On Tuesday morning Commencement was held in the First Presbyterian Church. The singing of the hymns, led by the Seminary choir, was as usual a stirring and up-

lifting feature of the services. The Commencement address was given by the Rev. J. Ritchie Smith, D. D., Professor Emeritus of Homiletics, and is printed in this number of the Bulletin. President Stevenson delivered the address to the Graduating Class, shaping his thought so that it was entirely expressed in the language of Scripture.

The Alumni Luncheon, in the University Gymnasium, was attended by more than four hundred. The Rev. Joseph H. Dulles, Librarian of the Seminary, was called upon to offer grace, and at the opening of the Alumni Meeting in connection with the luncheon, the President referred to the resignation of Mr. Dulles as Librarian after forty-five years of service. The minute of the Board of Trustees in tribute to his service to the Seminary is printed in this Bulletin.

The Rev. Malcolm J. McLeod, D. D., presided at the meeting of the Alumni Association. The topic chosen for the addresses at the luncheon was "The Problem of Unemployment". Paul C. Martin, Esq., member of the Board of Trustees, discussed the topic from the viewpoint of a layman. His interesting address appears in this issue of the Bulletin. The Rev. Lewis S. Mudge, D. D., LL. D., spoke on "Employment from the Viewpoint of the Ministry".

Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Mitchell Thaddeus Ancker
Robert Milton Anderson
Frederick Alfred Aston
Ralph Conrad Bassett
Prabhakar Govind Bhagwat
Richard Thomas Billingsley
Roy Blair
Edwin Boardman, Jr.
Robert Young Bucher
Thomas Spencer Cobb
Clarence Ransom Comfort, Jr.
Calvin Alexander Duncan, Jr.
William Crudden Evans
Wilbur Mitchell Franklin
Henry Ewing Hale, III
Harold Gordon Harold
DeLloyd Huenink
John Mark Imrie
Wallace Gerhart Mikkelsen

Orvil Edward Mirtz
William Warren Morrow
William Johnston Pellow
Franklin Elwood Perkins, Jr.
Charles Maurice Prugh
William Ferdinand Rogan
Arthur Mathes Romig
Duane Richard Terry
William Clarence Thompson
Alvarico Daboda Viernes
(as of the class of 1926)
David Williams Weaver
Clyde Duane Wickard
Warren Wyeth Willard
John Trevethick Wriggins

The degree of Master of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent, and the degree of Th. B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

Isaac Moultrie Bagnal
Laurie Nel Botha
James Flint Boughton, Jr.
Charles Ladd Cureton, Jr.

John Henry Ginter
 Roy Henry Grams
 John Guichelaar
 Alexander Carson Hanna
 William Glen Harris
 Bernard Chandra Ishwardas
 Joe Bunger Livesay
 Rudolf Lueken
 Ralph Burtsall McCuen
 Matthews Ewing McPhail
 Arnoldus Mauritius Meiring
 Toshio Miyoshi
 Kiyoshi Noji
 Tadashi Ohkawa
 William Johnston Pellow
 George Scott Porter
 Henry Yoshiharu Saito
 John Frederick Schuurmann
 Edwin Wilcox Simpson
 William Sherman Skinner
 Shiro Takagi
 Goji Tanaka
 Thomas Ten Hoeve
 Ralph Wesley Todd
 Roy Chase Whisenhunt

The First Archibald Alexander Hodge Prize
 in Systematic Theology to Donald Marcus
 Charles Englert.

The Second Archibald Alexander Hodge
 Prize to Russell Wilford Annick.

Commencement Address

THE REV. J. RITCHIE SMITH, D. D.

There are certain illusions that we are prone
 to cherish as we leave the shelter of home and
 school to take our place in the army of the
 world's workers. They are bright visions of the
 youth which vanish quickly as the mists of early
 morning disappear before the rising sun. The
 rude hand of time tears away the veil which
 divides the world of fact from the world of
 fancy, and we are confronted by the stern
 realities of life. So Wordsworth pictures the
 youth,

"Who by the vision splendid
 Is on his way attended,
 At length the man perceives it die away
 And fade into the light of common day."

Fellowships and prizes were awarded
 as follows:

The George S. Green Fellowship in Old
 Testament Literature to Charles Maurice
 Prugh.

The Alumni Fellowship in New Testament
 and the Archibald Robertson Scholarship to
 David Williams Weaver.

The William Henry Green Fellowship in
 Biblical Theology to Wilbur Mitchell Franklin.

The Gelston-Winthrop Fellowship in Church
 History to Harold Gordon Harold.

The Gelston-Winthrop Fellowship in Apolo-
 getics to Roy Blair.

The Gelston-Winthrop Fellowship in Sys-
 tematic Theology to Mitchell Thaddeus Ancker.

The Hugh Davies Prize in Homiletics to
 Clarence Ransom Comfort, Jr.

The Grace Carter Erdman Prize in English
 Bible to Harold Gordon Harold.

The First Robert L. Maitland Prize in New
 Testament Exegesis to Donald Marcus Charles
 Englert.

The Second Robert L. Maitland Prize to
 Albert William Lenz.

These illusions relate to ourselves, to the
 church and to the world. We are all in danger
 of thinking of ourselves more highly than we
 ought to think. Self-respect is a virtue, self-
 conceit is a vice, but who may draw the line be-
 tween them and say where one ends and the other
 begins? The task of conscience would be
 much lighter if good and evil were always
 sharply distinguished; if every action and quality
 were either white or black. But there is a large
 intermediate zone of gray. Over against every
 virtue there is set a contrary vice, and one
 easily merges into the other. Vice masquerades
 as virtue, and virtue decays to vice. At what
 point does liberty turn to license? Just when
 does patience cease to be a virtue and become
 mere weakness? When does meekness turn to
 cowardice? What line divides justice from re-
 venge, and pity from maudlin sentiment? How
 may we distinguish self-conceit from self-re-
 spect? There are certain marks of self-con-
 ceit which are unmistakable—a sense of fan-
 cied superiority which leads us to stand apart
 from our fellowmen; a supreme confidence in
 our wisdom which persuades us that we are

masters and not the ministers of the church. These are manifestations of self-conceit which have wrought immeasurable harm. The minister has no *ex-officio* grace and no supernatural wisdom is conferred upon him by ordination. The first requisite of a good minister is to be a good man, a humble holy follower of the Lord Jesus. Some years ago a cousin of mine wrote me in behalf of a church in a western city which was seeking a pastor. They had had several unfortunate experiences with ministers, and after speaking of various qualifications which they desired, he added, "We should like to have a Christian, if possible."

It is easy to think highly of ourselves before we have been put to the test; to dream that we are rich before we have begun to count our store; that we are strong while our powers are yet untried. The process of self-discovery is often painful. We awake from our dreams of commanding eloquence and crowded congregations to the stern fact that we are plain, ordinary, commonplace, are not brilliant or eloquent, will never fill a large place in the church or in the world. Our fond parents may give a glowing report of us in the morning of life, and our tomb stone may eulogize us at its close; but in between there is a sad falling off. The sudden descent from the gilded heights of fancy to the vale of plain, prosaic, commonplace existence is not a pleasant experience. Nothing is more commonplace than the ambition to be great. If wishes were wings we should all be eagles or angels. Hitch your wagon to a star, if you will, but keep your wheels on the ground.

We cherish certain illusions regarding the church. We picture it as a scene of idyllic sympathy, purity and peace, of fellowship, brotherly love and spiritual power. There are ministers who spend their lives in the vain quest of the ideal church. There is none this side of the New Jerusalem. Jesus did not find it in the company of the twelve. Peter himself did not always exhibit the Pentecostal spirit. Paul did not find it as his Epistles abundantly attest. John did not find it, and the epistles to the seven churches give us a vivid picture of the church in every age. What errors of doctrine, what decay of morals, what discord and strife among those who should be brethren! A former parishioner of mine recently reminded me of a remark I once made

in the pulpit, that when I entered the pastorate I thought I was called to be the leader of an army, but found myself head nurse in a hospital. The words were evidently spoken in a mood of disenchantment and disappointment, but there is more truth in them than there ought to be.

There are queer people in the church, timid souls like the man who said to me "I am afraid to study the Bible lest I should lose my faith"; self-confident spirits like the man who said to me not long ago, "I know that Jesus said this, but I do not agree with him"; the self-righteous, like the woman who complained to me of her neighbors, and when I asked her if she could not forgive them as God forgave her, exclaimed, "I never treated the Lord as they treated me." Or you may have such an experience as befell me in my early ministry. I was preaching in a Methodist Church and at the close of the service the minister announced that "Brother Smith who is with us tonight will preach again next week." Where upon an old brother in the front pew groaned out in painfully audible tones, "Lord help us". I was young and foolish and the prayer was timely, but disconcerting.

There are queer people in the church, and we may be a little queer ourselves. If you grow weary of the search for a perfect church, comfort yourselves with the question, suppose I should find it, what use would it have for me? For the ideal church would require the ideal minister, and the one is as rare as the other.

There are illusions that we cherish regarding the world. We fancy that the world is young and plastic. Year by year a great company of young men and women emerge from school and college, with essay in one hand and diploma in the other, bent upon turning the world upside down and reforming everything and everybody except themselves; but the world swings on its way unmoved and does not even know that they are at it. The world was very old when we were born and is very set in its ways. We grow impatient with the slow processes of nature and of grace, but God is never in a hurry, because he has eternity to work in. We do well to remind ourselves often of the word of the poet, "too swift arrives as tardy as too slow."

We are often told that the world is hungry

for the Gospel. It is true that there is in the hearts of men a restless craving which God alone can satisfy. But with most men it is an ignorant desire. The hungry body knows what it wants, often the hungry soul does not. Men seek satisfaction in money, in pleasure, in fame, in honor, in power. The soul hungers and thirsts after righteousness, and they give it a new car. The soul cries out passionately for God, for the living God, and they give it a trip to Europe. It is the task of the minister not to create, indeed, but to instruct and direct this craving of the soul and turn it to Him in whom alone satisfaction may be found. There are no bread lines in front of our churches. There are many men who preach the Gospel sincerely and earnestly who never draw a crowd. The world appears strangely indifferent to our warnings and counsels and appeals, and the churches are half empty while the streets are full.

These are some of the illusions regarding ourselves, the church and the world that experience soon dispels. Life is one long process of disillusionment. Neither ourselves nor the church nor the world are what we thought they were. When we are thus rudely awakened from the dreams of youth there are those who grow hard, bitter, jealous, cynical. A danger line in the ministry which may easily become the deadline is the approach to middle age. For this there are several reasons. The church no longer makes allowance for youth and inexperience. The minister has come to years of manhood and must prove himself a man. The blossoms of hope and promise are beautiful in the spring-time, but when summer comes they must give place to the fruits of wisdom and service. The physical energies begin to slacken, and the body responds less promptly and efficiently to the call of the spirit. As labor becomes a little harder, we are likely to do a little less and the habit grows. The material which we have accumulated during the years of preparation has been exhausted, perhaps repeated over and over again until it has become an oft told tale, wearisome alike to minister and people. The preacher is not a living voice but merely an echo of the past. The enthusiasm of youth has been shattered against the hard facts of life and the visions of youth no longer inspire and strengthen him.

How shall we meet these conditions and

dangers that confront us at this time of life? All depends upon the habits we form in the Seminary and in the early years of our ministry. We form habits, then they form us. We are in danger of repeating the experience of Frankenstein, "The thing that we have fashioned may become our master, our tyrant." Habits are the fetters or the anchors of the soul. They are ruts or rails, ruts that hamper, confine and cripple our energies, or rails on which the wheels of life turn easily and quickly as they bear us on our way. Habits are the moulds in which the life is cast.

There are two habits that are essential if our ministry is to be not merely a profession by which we earn a living, but a divine calling: The habit of study and the habit of devotion. Our study must have a wide range, but the center and soul of it is the Word of God. The Bible is not an easy book. If it were the world would have outgrown it long ago. No other book is so difficult to master because no other book has penetrated so deeply into the realm of mystery that hems us in on every side. It is mainly concerned with the two great mysteries of the universe: God Almighty and man made in the image of God. There is much, of course, which is plain and clear so that a child may learn the way of life; but there is also much that the mind of man has never fathomed, even the deep things of God. Hard and long and patient study is required if we would apprehend the fullness of grace and truth which is found in Christ Jesus.

A student once informed me with an air of self-complacency that he had reached the point of reading for inspiration and not for information. I took an early opportunity to remind the class that we cannot have fire without fuel, that it is well to gather the fuel before we start the fire, and that he who reads for inspiration only is likely to resemble the Halloween lantern, a candle shining dimly in an empty head.

The habit of devotion is the habit of fellowship with God. He is the companion, the friend of every day, shares with us every experience of our lives, has part in our sorrow and our joy. He puts his great heart beneath our burdens and griefs and helps us bear them. Whatever concerns us touches Him, and with unfailing wisdom and love He ministers to every need.

Our study of the Word should be both crit-

ical and devotional. Let us not separate mind and heart when we take up the Scripture. If the Bible is divine, the most searching investigation is simply a mode of approach to God. The word is barren if we do not find God. Let the morning hours be devoted to this holy office.

We hold fellowship with Him in prayer. We talk together, we speak the same language, we speak to Him in prayer, He speaks to us in promise. If we thus abide in fellowship with God through prayer and study of the word, we shall not regret the lost illusions of our youth for they are replaced by realities far nobler and greater, as the heavens are higher than the earth. We may no longer cherish the hope of earthly fame and honor, but we are ambassadors of the King of Kings, representing the court of Heaven among the sons of men. We are the servants, the friends, the brothers of the Lord Jesus, and the simple "well done" of the Master is nobler and sweeter far than the loudest trump of earthly fame. We are prophets of the Spirit of God through whom he speaks testifying of Christ as Redeemer and Lord. Compared with these honors conferred upon us by God himself, what are the proudest titles of earth?

Our fancy may no longer picture a great cathedral as the scene of our labors and our triumphs, where great audiences wait upon our ministries. The church in which we serve may be small and plain, one of those homely structures that offend the eye of the artist, but strength and beauty are in his sanctuary, the strength and beauty of God, and the strength and beauty of his people, the strength of omnipotence and the beauty of holiness. This poor, uncomely building is the house of God, and gate of heaven. Here sinners are born anew; here the people of God are instructed, comforted, sanctified, strengthened for the service of the Kingdom.

The church may seem to fall far short of the glorious vision that floats before our imagination, but it is the salt of the earth, the light of the world. It is the pillar and ground of the truth, the temple of God, the bride of Christ, the body of Christ, the fullness of Him that filleth all in all. The Kingdom is far wider and greater than the church, but the church is the visible and earthly representative of the Kingdom. Very imperfect are the men and

women that make up the church, just as imperfect as we are; but this is the way God thinks of them, this is the way the Lord Jesus regards them, for he loved the church and gave himself for it. It is crowned with the promises of God, and the Lord Jesus shall one day present it to himself, a glorious church, without spot or blemish, when the work of grace is complete, and the reign of glory is begun.

Learn to look upon the people to whom you minister with the eyes of the Master. With all their faults and failings, he loves them with an everlasting love. In them he lives again; through them he carries out his purpose of redemption. Ask nothing of them that you do not first ask of yourself, remembering that we all have one Master, even the Lord Jesus.

The world may disappoint us sorely. Men are hard, cold, indifferent; they are deaf to the most moving appeals, and seem insensible alike to hope and fear, yet this is the world that God so loved that He gave his only Son to redeem it, this is the world for which Christ died. These men and women so immersed in the cares and pleasures of life that they forget God, so laden with sins, are dear to the heart of God the Father. From them he is constantly recruiting the church. The sinner of today is the saint of tomorrow. There is no man sunk so deep in sin that Christ may not lay hold on him and lift him to the skies. Remember that this world is our field of service and our training school for heaven. Christ prayed not that his disciples should be taken out of the world, for the disciple needs the discipline of the world, and the world needs the witness of the disciple. There are lessons that we may learn only here. There is service that we may render only here. Learn to look upon the world with the spirit of compassion that filled the heart of our Lord; the utmost measure of love to which we may attain is only a spark caught from the infinite and eternal flame of love that burns in the heart of God.

If we thus face the realities of life we shall be prophets, not priests. We do not recognize a distinct order of priests. We believe in the High Priesthood of Christ, and the universal priesthood of believers, who are appointed to offer the sacrifice of praise and good works. But there are priests among our ministers. The priests are men of the letter concerned with rites and forms and cere-

monies. The minister who is a priest becomes an ecclesiastical mechanic, always tinkering with the machinery of the church, and content if the wheels run smoothly. The prophet is a man of the spirit declaring unto men the will of God for their salvation. Every man bears a priest and a prophet in his own heart and must determine which shall rule his life. We are constantly set face to face with the problems of the church. We spend much time and thought upon questions of organization and administration, and they have their importance, but they are wholly secondary. There is only one problem of primary concern in church life, and that is the problem of power. The poorest machine with adequate power is vastly more efficient than the most elaborate machinery where the power is wanting. The secret of power is abiding in Christ. The secret of abiding is obedience. The power is there without limit for it is the power of the Holy Spirit, the Spirit of Christ. But remember that the Spirit comes not to be our servant, but our master, not to work our will, but to work his will through us. We make our plans and then pray Him to help us carry them out. There is a better way; not plan and pray, but pray and plan. Ask the Holy Spirit to help us make our plans and if they are his, He will not withhold his aid.

It is an inspiring thought that we are not waging a losing battle or leading a forlorn hope. We are marching on to victory, to the certain and eternal triumph of the Kingdom of God. Christ is not on the way to another and darker Calvary. Once he bore the cross, now he wears the crown, a crown of all authority in heaven and on earth. The world is his for He made it and redeemed it. Not one drop of the precious blood that flowed on Calvary was shed in vain, and the great majority of mankind shall be gathered in the Kingdom of God. The race that fell in Adam is restored in Christ. In the appointed time and way He shall come again to take possession of His own, and in the glory of that coming His faithful followers shall have a part. "With me ye have borne the cross", he shall say, "with me ye shall wear the crown. He that over-cometh shall sit with me on my throne." The heart of the promise is not *Shall sit on my throne*, but shall *sit with me*; for to be with Him and to be like Him is the

highest conception that we may form of the life to come, and to Thee, blessed Lord Jesus, shall be all the praise.

Plans of the Graduating Class

The plans of the members of the Senior Class so far as determined are as follows:

M. T. Ancker, further study as Fellow in Systematic Theology.

R. M. Anderson, pastor, Bethel M. E. Church, Spring City, Pa.

S. E. Arendt, pastor, Amwell Second Presbyterian Church, Lambertville, N. J.

F. A. Aston, mission work in New York City and further study.

R. C. Bassett, pastorate in Moravian Church.

P. G. Bhagwat, further study in preparation for ministerial service in India.

R. T. Billingsley, not yet settled.

Roy Blair, further study as Fellow in Apologetics.

E. Boardman, Jr., pastor, Macalester Memorial Presbyterian Church, Torresdale, Philadelphia, Pa.

J. W. Bruce, ministerial service in Ireland.

R. Y. Bucher, further study in preparation for missionary service in Persia.

T. S. Cobb, not yet permanently settled; supplying the church at Mantaloking, N. J., for the summer.

C. R. Comfort, Jr., not yet settled.

C. A. Duncan, Jr., not yet settled.

W. C. Evans, pastor, Presbyterian Church, Slatington, Pa.

W. M. Franklin, assistant in the First Presbyterian Church, Norristown, Pa.

A. M. Gregg, further study.

H. E. Hale, III, further study in anticipation of foreign missionary service.

H. G. Harold, pastor, Presbyterian Church, Mount Holly, N. J.

D. Huenink, plans to take pastorate in the Middle West.

J. M. Imrie, missionary under the Presbyterian Board in West Africa.

W. G. Mikkelsen, pastorate in the Methodist Church in Minnesota.

O. E. Mirtz, missionary under the Presbyterian Board in China.

W. W. Morrow, pastor, Methodist Church, Cranbury, N. J.

W. J. Pellow, pastorate in Presbyterian Church of New Zealand.

F. E. Perkins, Jr., pastor, Methodist Church, New Egypt, N. J.

C. M. Prugh, further study as Fellow in Old Testament.

W. F. Rogan, pastor, Presbyterian Church, Andover, N. J.

A. M. Romig, missionary under Presbyterian Board in China.

D. R. Terry, further study.

W. C. Thompson, not yet settled.

M. J. Van Orden, further study.

H. E. Warner, plans not yet settled.

D. W. Weaver, further study as Fellow in New Testament.

C. D. Wickard, assistant in the Presbyterian Church, Warren, Pa.

W. W. Willard, not yet settled.

J. T. Wriggins, stated supply, Westminster Presbyterian Church, Allentown, Pa.

Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year:

The Rev. Walter L. Lingle, D. D., of Davidson, N. C.

The Rev. George A. Frantz, D. D., of Indianapolis, Ind.

The Rev. Charles F. Wishart, D. D., of Wooster, Ohio.

The Rev. Hugh T. Kerr, D. D., Moderator of the General Assembly.

The Rev. Francis Shunk Downs, D. D., of Princeton, N. J.

Paul W. Harrison, M. D., of Arabia.

The Rev. Ralph W. Lloyd, D. D., of Maryville, Tenn.

The Rev. William Hallock Johnson, D. D., of Lincoln University, Pa.

The Rev. Frederick W. Hawley, D. D., of Parkville, Mo.

The Rev. Arthur Northwood, D. D., of Newark, N. J.

Addresses have been delivered before the students by:

The Rev. Peter K. Emmons on "Ye Are the Body of Christ."

The Rev. George Henderson on "Fifty Years in a Country Parish."

Mr. A. L. Jones on Work in the McAuley China Town Mission.

The Rev. W. B. Shedd on "Work of the Rural Church."

The Rev. L. S. B. Hadley on Foreign Missions.

The Rev. Herbert Adams Gibbons, Ph. D., on "A Look at Asia."

The Rev. Herbert Booth Smith, D. D., on "Some Compensations of the Christian Ministry."

The Rev. Henry van Dyke, D. D., on "Worship."

Robert E. Speer, D. D., on "The World with Which We have to Deal."

The Rev. W. W. Bloch on "The Menace of Mormonism."

The Rev. Andrew W. Blackwood, D. D., on "The Oberammergau Passion Play."

The Rev. E. W. Koons, on "The Kangkai Mission Work."

The Rev. Savaria Scalera—His Life Story.

The Rev. J. H. Patton on "Rosary and Prayer Discipline."

General Hugh L. Scott on "Indian Sign Language."

Professor J. D. Spaeth on "Anglo-Saxon Christian Poetry."

President William M. Lewis on "Our Undeveloped Resources."

Mr. W. M. Danner on "Cleansing the Leper."

At the meeting for the presentation of Missions on Sunday at ten a. m. the following spoke:

The Rev. J. L. Hartzell of Siam.

The Rev. C. L. Pickens of China.

The Rev. A. G. Edwards of Mesopotamia

The Rev. A. C. Hanna of Burma.

The Rev. E. W. Simpson of India.

The Rev. R. C. Shaub of Egypt.

The Rev. A. G. Lindquist of China.

Mr. F. A. Aston of Princeton.

The Rev. J. M. Imrie of Africa.

The Rev. B. C. Ishwardas of India.
 The Rev. J. D. Nutting of Utah.
 Mr. H. Y. Saito of Japan.
 The Rev. S. M. Zwemer, D. D., of Princeton.
 Mr. A. M. Meiring of South Africa.
 The Rev. E. W. Koons of Korea.
 Mr. E. H. Johnson of Canada.
 Mr. R. Luckens of Germany.
 Mr. R. H. Grams on Moravian Missions.
 Mr. A. M. Gregg of Princeton.
 The Rev. W. R. Angus, Jr., of China.
 Mrs. C. L. Pickens of China.
 The Rev. J. B. Livesay of Korea.
 Mr. G. Tanaka of Japan.

Days of Prayer

Special seasons of prayer were observed on December the 11th, afternoon and evening, with addresses by Professor Kuizenga and Dr. J. Ritchie Smith; and an all day season of prayer on February 27th, with addresses by Paul W. Harrison, M. D., D. Sc., and an early morning communion service conducted by President Stevenson.

The Alumni Association

At the Annual Meeting of the Alumni Association in connection with Commencement the following were elected officers for the ensuing year: President, The Rev. Robert Hugh Morris, D. D., '06, of Haddonfield, N. J.; Vice President, the Rev. M. J. Hyndman, D. D., '92, of Philadelphia, Pa.; Treasurer, the Rev. Charles R. Erdman, D. D., '91, of Princeton, N. J.; Secretary, the Rev. Robert M. Russell, D. D., '15, of Larchmont, N. Y.; members of the Alumni Council, the Rev. Frank S. Niles, '13, of Washington, D. C., the Rev. Joseph C. Mackie, D. D., '07, of Philadelphia, Pa.

A committee was appointed by the Council to cooperate with the Faculty of the Seminary to plan for a fall meeting and conference of the Alumni, such as was held previous to the opening of the Seminary last year.

Action was taken looking to the organization of local Alumni Associations at various centers throughout the country.

The action of the Alumni Association at its meeting in 1930 establishing annual dues was rescinded, and it was proposed that beginning next year tickets for the Alumni Luncheon be issued to the Alumni of the Seminary free of charge and that their guests be admitted on the payment of one dollar for each person.

The Church and Unemployment A Voice from the Pew

By

PAUL C. MARTIN, ESQ.

Address delivered at the luncheon
 of the Alumni Association of Princeton Seminary, May 12, 1931.

As we face together a subject like this, "The Church and Unemployment," how can we, whose lives are in a measure sheltered by the very character and status of our professional tasks, understand fully the tragedies of the unemployed? Not to us have come the weary fruitless days of search and failure, the haunting nights of fear and the returning dawns of empty prospect. Not in our homes is the daily scanning by the bewildered family group of the now slender columns of employment opportunity, the discussion of possible ways of escape from the blind alley of economic despair, the going forth to seek the impossible, the return with courage lowered and a sense of personal failure. We have not been compelled steadily to lower the dyke built against the flood tide of disaster in the savings bank, and after each successive withdrawal we have not stood half vacantly staring at the shrinking balance on the

pass-book page, as the household at Zarephath must have looked in perplexity and fear at the emptying cruse. How can we of sheltered callings recreate in our minds the essential tragedy of our time? How can we see clearly the problem of unemployment and see it whole?

We are all mentally at sea, sea-sick passengers in a wind driven vessel, tossed by the waves of an economic storm which comes perhaps but once in a generation with such severity. The hatches of the ship are battened down and we peer through the portholes to catch a glimpse of land or sky, only to hear the lashing of the waves. To complete our confusion and dismay we have a half-formed suspicion that the officers on the bridge are not agreed where the harbor lies, or when and how it may be reached. What can the church do, what may it be, in such a storm?

Another storm once broke with all its fury upon a small company in a little ship on the lake, often so calm that its very name seems a benediction, the Lake of Galilee. The struggling workers on that ship, toil as they might, seemed helpless in the grip of a great disaster for the waves had beaten into that ship until it was full. The only leader they knew was not a sailor but a carpenter, and in the hour of their despair He was asleep. There was no suggestion in the minds of the baffled workers that He could solve this problem or chart their course. The only question they asked Him, a question born of frayed nerves and tense spirits, was "Master, carest thou not that we perish?"

Perhaps that query is today the unspoken question that comes to the church from the defeated workers of the storm. The perplexed man does not expect the church to eliminate or even to abate the present disaster. He knows that the storm is not of her making nor does he demand from the church a specific remedy. He knows that the church is not a bureau of economic research, that it too rides the waves of the storm. But the man in the street does expect the church to care and to demonstrate to the world that it cares. He asks for no economic miracles. All he asks is that the spiritual leadership of the world shall care supremely for the human problems involved and be responsive to human suffering.

It is not necessary to prove to you that the church does care, that it is not sleeping. Can

we demonstrate it to others, to those who turn to it in the darkness of their storm? Many evidences of the organized care of the church during these trying months have been brought to hand. In Chicago, the united forces of the church this past year found employment for five thousand persons. Everywhere churches with available resources have pressed forward delayed building or improvement plans. Church boards and members, collectively and individually, have given themselves unstintingly to the task of relief, have supplemented the organized forces of relief. I know how you as the fathers-confessor of human woe have moved from home to home, pitying, counselling, cheering, until your spirits have well nigh broken beneath the strain. The church does care, but in sermon and deed, in pulpit and in pew we must still continue affirmatively to answer the world-old question, still as poignant and searching as in the night of storm on Galilee, "Carest thou not that we perish?"

When the unemployed lad after another day of fruitless search comes home in a spirit of defeat, he does not expect his mother to open closed doors or solve his problem. He does expect her to care, he knows she will pray and that for the new day her words of cheer will send him out again undaunted and undismayed. Never was this brooding motherhood of the church so needed as now.

Again the church may do much to develop a sense of *individual responsibility* toward the problem of unemployment, not only in temporary relief but in reaching an ultimate solution. I have sufficient confidence in the intelligence and good-will of American leadership to believe that a better way will be found to cushion the shocks of economic disaster. I do not know what that way will be. I only know that the problem is being studied with a will and an unselfishness heretofore unknown. Under the leadership of Arthur Woods at Washington, the best minds are uniting there to probe the causes and analyze the remedies. At his call some have gone from this campus and from many other centers of study and research, to focus upon the problem of peace the same high intelligence that was freely given to the problems of war. Whatever be the way out, whether it be unemployment insurance or control of excessive production, whether it be a legal remedy or social re-

sponsibility for a better distribution of wealth, the solution will require the co-operation of those who have a new sense of individual responsibility, of those who will approach the problem from an unselfish viewpoint. To create that sense of individual responsibility is the supreme function of the church. Too long in the increasing complexity of our modern life, in a time of mass production and mass responsibility, have we been acting by proxy. We no longer visit the widows and the fatherless in the name of religion pure and undefiled. We send checks to a Community Fund. We form committees. We make surveys and forget that on the Jericho Road the Priest and the Levite were satisfied with a survey. We have syndicated our sympathies and lost personal contact with human suffering. We have permitted the card-index of the Social Service Bureau to take the place of individual relationships. The church may help to re-create a sense of personal responsibility for the unemployment problem. Without that it cannot be successfully solved. The church may make it impossible, at least for a Christian layman, to expand his business production, drain the economic area about him of labor to increase his output at a ruthless competitive price and then suddenly close the doors and put up the shutters. The church can make the problem an individual one, for the church deals with individuals. She can show to her followers at least that modern production is no longer the driving of a plow in a closed field but is the handling of a high powered motor on a congested highway where the responsibilities of stopping may be quite as great as those of moving onward at high speed. The time will come when individual Christian men and women will be faced with the problem. It will involve sacrifice and the spirit of brotherhood. It may lower dividends but will make for happiness. Will the Church, will Christian employers and leaders send Gehazi with a lifeless staff to the place of need or will they, as Elisha at Shunem, give themselves to the task, touching hands with the hands that need theirs, placing their hearts against the heart of the world. It is the task of the church to show the way.

In a period of unemployment the Church must fulfill its mission as a *restorer of the human spirit*. Men are not machines. The

world does not need more economic machinery. Perhaps it has too much. It needs a new dynamic. Lenin in fine scorn and with a sneer wrote across the front of the ancient Cathedral of Moscow: "Religion is the opiate of the people." The church of our experience is not, can never be an opiate, dulling the reaction against misery here with the hope of happiness hereafter. The church is not satisfied with the status quo and unites in no Pollyanna song that "all's right with the world." But if religion may not be an opiate, it should be a sedative bringing to man poise, steadiness, balance, stability, the inner spiritual power to stand. In a time of confusing fear and worn nerves, a period of running in futile circles, religion will not drug men into inaction but will bid them "having done all, to stand." Such a sedative brings clearness of vision, a calm facing of the situation which is half the battle.

But more than a sedative, religion, through the church, should be a restorative, a healing touch on the spirits of men. "He restoreth my soul." Is that song of the shepherd real enough to the church to enable her to aid in the restoration of bruised, trampled, wounded souls? If the battle is to be won, it must be by the spirits of men. In facing the problem of unemployment, the church can have no higher, no more important task, than that of the restorer of souls.

Finally the church can render no greater contribution to the prevention of unemployment in the future, than by endeavoring to remove the greatest cause of unemployment, which is war. It is conceded by competent economists that the major depression through which we are passing traces its roots directly to the economic dislocations of war. Living in a highly complicated age of involved industrial mechanism, the penalty of abusing the machine is long and severe. The overstimulation of the production of food products in war emergency, the building up here of excessive productive machinery necessitating over-production of commodities to keep it engaged, the dislocation of the entire price structure, and the impoverishment of a large part of the consuming population, all these are war's aftermath. By attacking the problem of war, the church is most effectively aiding to eliminate the great cause of unemployment.

On the other side of this Princeton campus, between Whig and Clio halls, there is a German field piece dismantled, broken, a grim trophy of war. On the shaft of this cannon is an inscription cut into the steel, now only half legible. At the top is the imperial coat of arms of the House of Hohenzollern, beneath it the letter "W" the initial of the Prussian head of that house and beneath that a smaller letter "R," the initial of the word "Rex," for king or emperor. Further below are three significant Latin words "Ultima Ratio Regis," which freely translated means "The King's Last Argument." The significance of that inscription is that when diplomacy had done its best (or its worst), here was the last, the final argument. The House of Hohenzollern voiced merely the current philosophy of the time, that war was inevitable, and that force, the cannon, bloodshed, destruction of life and property, were the final, the last argument. There stands the symbol of that philosophy of life, wrecked, dismantled, as alien to its resting place as the royal house whose crest it bears. Can the idea which it expresses be made as alien to the thinking of mankind? The church is helping to make the thought of the necessity of war unpopular. Can it help to make it impossible? If it can it will render a greater service in the battle against unemployment than in any other way.

What I have been saying in a very scattering and fragmentary way are the thoughts on the relation of the church to unemployment which have come to my mind. Can we cause the church to feel that these tasks are not tasks of the pulpit alone, but of the pew, the common task of every one who bears the Christian name?

One Sunday evening, some years ago, in the City of Paris, I walked out the great boulevard which leads to the Arch of Triumph, situated at a place where twelve ways meet. You will recall that the splendid arch was erected long ago to burn forever into the consciousness of living Frenchmen a sense of the glory and the greatness of the Emperor Napoleon. It is an impressive tribute to that type of achievement. On the outside of the arch are great bas reliefs in which images of honor and glory are placing laurel wreaths on the brow of the Emperor. Within are cut deeply the names of the battles in which he

was victorious,—Austerlitz, Rivoli, Marengo, The Pyramids. There are also cut the names of Marshall Ney, of Generals Bertrand and Duroc and others who followed him in his triumphal marches. It is a splendid monument to the type of greatness which was recognized as supreme in his day, more than a century ago. But the place has a new significance now, and the change is apparent to even the casual observer. As one approaches that arch he observes that hats are lifted and heads are bowed as though it were a sacred shrine. Beneath the arch is the grave of the Unknown Soldier. There are no sculptured bas reliefs upon that grave. It is covered with a plain bronze tablet which contains the French words which when translated tell us that "Here Lies a Soldier Who Died for France." That is all, but it is eloquent.

The day before, which was the 14th of July, was the day which France uses as her Memorial or Decoration Day, formerly called Bastille Day. The grave was surrounded with flowers. There was a floral emblem from the American Legion, a wreath from the City of Philadelphia, a bronze tablet from the Emir of Afghanistan. All about were little bouquets, some of them faded, tied with white string, to which were attached bits of white paper on which were written in pencil and in a woman's hand the words "De Sa Mere" (from his mother). For all over France there were mothers who had no other grave to decorate and they thought perhaps, hoped perhaps, that this might be their grave.

But the thing that interested me most was a small wreath of purple everlasting flowers, immortelles, such as we used to see in our cemeteries years ago. To that wreath was attached a small card, on which was written in English, also in a woman's hand: "From the School Teachers of New Zealand," and below this inscription the following:

"In us they trusted and to us they left their task,

The unfinished task for which their lives were spent,

And leaving us a portion of their spirit,
They bore their witness and they died, content."

"From the School Teachers of New Zealand."

On that far flung battle line of civilization, those school teachers of New Zealand had felt that the purpose for which that boy died was not his task alone, but a common task in which they shared and to which they wished to bear witness. That common task is our task. It is the task of the present crisis, the task not of the pulpit alone, but of the pew.

Faculty Changes

For the past four years, following the death of the Rev. John D. Davis, D. D., LL. D., Professor of Old Testament Literature, the Seminary has been greatly indebted to the Rev. John H. Raven, D. D., Professor of Old Testament in New Brunswick Seminary, for serving as Visiting Professor two days each week in carrying on the work of the Old Testament Department; and for two years the Rev. Charles F. Deininger in connection with his work as pastor of the church at Glenolden, Pennsylvania, has been rendering great service by giving instruction in Advanced Hebrew and in Old Testament Introduction.

During the last year the Rev. Henry S. Gehman, Ph. D., D. D., of the Faculty of Princeton University, has been serving as Instructor in New Testament Greek. Dr. Gehman has so greatly commended himself to the Board of Trustees and members of the Faculty as a Semitic scholar of rare ability and attainments and to the students as a teacher, that he has been invited and has consented to serve as Acting Professor of Old Testament for the next Seminary year. He will teach the Old Testament courses that have in recent years been taught by Dr. Raven and Mr. Deininger.

On the retirement of the Rev. Joseph H. Dulles as Librarian on August first, the Rev. W. B. Sheddan will become Librarian.

Sherman LeRoy Wallace, A. B., University of Wisconsin, Fellow in Classics and Master of Arts of Princeton University, has been engaged to teach New Testament Greek.

With these exceptions the Faculty will be constituted as last year, and a complete list of the Faculty and officers of the Seminary is given on the inside cover page of this Bulletin.

The Next Seminary Year

The One Hundred and Twentieth Session of the Seminary will open on September 22nd with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

New students will please bring with them when matriculating, if they have not sent them in advance, their credentials as described in the catalogue, namely, letters of commendation from their pastors and their college diplomas or other official evidence of the degrees received and the year when these degrees were given. A student coming from another seminary shall bring a letter of dismissal from such seminary, together with a full statement of the courses already accomplished there, and students wishing to receive credit for theological studies taken in connection with their college course shall bring official evidence that such courses have been taken. Candidates for the Master of Theology degree shall bring both their college and seminary diplomas or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 23rd, at eleven

o'clock, and lectures and recitations will begin the same day.

To facilitate the making up of an accurate list of prospective students, the Registrar of the Seminary, the Rev. Paul Martin, will appreciate it if all those who plan to come to the Seminary will write him to that effect.

Fellowship Requirements

For some years the Seminary has been offering for the competition of Seniors six Fellowships carrying an honorarium of six hundred dollars each. These have been entitled The George S. Green Fellowship in Old Testament Literature; The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship; the William Henry Green Fellowship alternating between Biblical Theology and Semitic Philology; and the three Gelston Winthrop Fellowships in Church History, Apologetics and Systematic Theology, respectively.

It has been a question whether there were not too many Fellowships offered and with the increased cost of travel and living abroad, six hundred dollars has become insufficient to at all meet the expenses of a year of study.

Accordingly the Board of Trustees has taken action whereby these six Fellowships have been reorganized as four with an honorarium of one thousand dollars each. One of these Fellowships will alternate within the Old Testament Department; one within the New Testament Department; one within the department of Theology; and one between the Departments of Church History and Practical Theology. The topics for the several fellowships for 1931-32 are announced in the 1930-31 catalogue.

When increasing the honorarium of the Fellowships, the Trustees very properly raised the requirements for them and established the regulation that a Senior in order to be eligible to compete for a Fellowship by presenting a thesis must maintain a first group standing in the studies in the Department of the Fellowship during his Middle and Senior years, and a first or a high second group general standing in all the studies of his Middle and Senior year—high second group standing being interpreted to mean an average of 2.00 when the limits of the group are fixed at 1.30 and 2.30, in the scheme whereby the group standings are established.

Retirement of the Rev. Joseph H. Dulles, Librarian

The Rev. Joseph H. Dulles presented to the Board of Trustees his resignation as Librarian of the Seminary. His resignation was accepted to take place on August 1, 1931, and the Rev. William B. Sheddan was appointed Librarian to fill the vacancy.

The Board adopted a Minute on Mr. Dulles' long and effective service as Librarian of the Seminary, from which the following is an extract:

"The Rev. Joseph H. Dulles became Librarian of the Seminary in the year 1886, and has continued as such until now, a period of forty-five years. When he assumed the office the Library consisted of 46,000 bound volumes. During the period of his service this number has grown to 130,649, an increase of 84,649. At the beginning of his service there were a few thousand pamphlets in the Library; these have increased to 46,112. From 1885 until 1904 the average

annual increase was about one thousand volumes. Since 1904 this increase has averaged twenty-two hundred annually.

"The second year after Mr. Dulles became Librarian the circulation was 5,859. This steadily increased until the year 1927-28, it reached 9,395. In addition to the use made of the Library by Students and Faculty of the Seminary, through the encouragement of Mr. Dulles, an increasing number of students and members of the Faculty of the University, especially of the Graduate College, are using the Library.

"In 1885 the books were all housed in the building erected in 1879, known as the General Library. In 1904 the Reference Library was opened. In 1924, at the suggestion and under the direction of Mr. Dulles, the Annex to the General Library was erected, adding about 66 per cent to the shelving space of the whole plant.

"In addition to this direct administration of the Library, Mr. Dulles has done most valuable and painstaking work in examining dealers' catalogues, in reading book reviews, thus keeping informed with matters of the book world; and in so manipulating the expenditure of these resources available, as to keep the proper balance of books on the various subjects of interest and profit to theological and philosophical students. His extensive knowledge of books and his zeal for the best and most worthwhile for the Seminary's library kept him on the watch for valuable and rare editions; and with the money available for this sort of thing he has acquired a collection of extraordinary editions which are of great value.

"In addition to his services as Librarian, Mr. Dulles served the Seminary as Alumni Secretary for many years. He

assisted Dr. Schenck in this capacity from 1887 to 1897, and did the work alone from 1897 until 1913. During all these years Mr. Dulles has edited the Necrological Reports, which because of the care and excellency of their preparation are models in this field. He has kept a continually revised list, with addresses, of all students who have been in the Seminary. This list is of great value in locating the Alumni. Twice, first in 1894, and again in 1909 he supervised the gathering and publishing of the material for the Biographical Catalogue of the Seminary. This work was done with a completeness and accuracy unsurpassed in this line. No greater tribute could be paid to the scholarly work of Mr. Dulles in building up our splendid Library than to point to the great number of special students and scholars of the first rank who either in person or by correspondence have sought its rare books, and in many instances report that nowhere in America have they been able to find so many valuable sources for their work.

"This is a brief and incomplete statement of the various phases of service Mr. Dulles has given the Seminary during these past forty-five years. He brought to his task a trained mind, a heart full of love for good books, an interest in and devotion to the Seminary which assured a great and effective service.

"The present splendidly stocked Library of wisely selected books, housed in a commodious and well planned building, with an ever enlarging patronage testifies most effectively to the industry and devotion of Mr. Dulles during all these years. Few men have served the Seminary so long. Possibly no one more faithfully. And now as he lays down the office, we take the opportunity of express-

ing our high regard for him personally, our appreciation of his long and efficient service, and our hope that his days may be many and increasingly happy."

The Inauguration of Professors Blackwood and Kuizenga

On February the third the inauguration of the Rev. Andrew W. Blackwood, D. D., as Professor of Homiletics and of the Rev. John E. Kuizenga, D. D., as Stuart Professor of Apologetics and Christian Ethics, took place in the First Presbyterian Church. The Rev. W. L. McEwan, D. D., LL. D., President of the Board of Trustees, presided and proposed the constitutional questions and made the inaugural prayer. The charge to the Professors was made by the Rev. Lewis S. Mudge, D. D., LL. D., Trustee of the Seminary. This charge together with the Inaugural Address of Professor Blackwood follow in this issue. Because of a serious illness, from which he has made, happily, full recovery, Dr. Kuizenga was unable to deliver his inaugural address and he will give it as the address at the opening of the Seminary on September 23rd, and it will be printed in the next issue of the Bulletin. The closing prayer and Benediction were offered by the Rev. William B. Pugh, Secretary of the Board.

The Charge to the Professors

REV. LEWIS S. MUDGE, D. D., LL.D.

Mr. President and Members of the Board of Trustees:

We are here today in a representative capacity. Acting on behalf of the Presbyterian Church in the United States of America, we

are inducting into office a Professor of Homiletics and a Professor of Apologetics. This we are doing on behalf of our great Church and the significance of this occasion rests largely in this fact.

As we address you, therefore, Professors Blackwood and Professor Kuizenga (in absentia)—and we pause here to express our profound regret at the necessary absence of Dr. Kuizenga and our earnest hope for his early and full restoration to health—we are charging you on behalf of our General Assembly which represents in one body all our particular churches.

We would begin by emphasizing the high esteem in which we hold you personally, the high significance which we attach to the positions which you now hold, and our confidence that you both will meet the obligations awaiting you to our satisfaction and that of the whole Church. With these statements clearly in mind:—

First—We charge you to remember who you are.

a. You are ministers of the Presbyterian Church in the United States of America. As such you have given your formal assent that the Scriptures of the Old and New Testaments are the word of God and the only infallible rule of faith and practice; that you sincerely receive and adopt the Confession of Faith of our Church as containing the system of doctrine taught in the Holy Scriptures; that you promise to study the peace, unity and purity of the Church and to submit yourselves to the government of the Church as represented by its duly constituted courts.

b. You are professors in this ancient Institution. It has a long and honorable history. It has maintained unto this day an unbroken tradition of loyal adherence to the fundamental doctrines of Evangelical Christianity as viewed from the standpoint of Calvinism. We believe that you have entered the faculty of this Institution fully conscious of what it means to establish such associations. We have selected you for professors in this Institution because we believe that you are in sympathy with all Princeton Seminary stands for and that you will be able without conscious effort to continue here the apostolic succession of loyalty to all for which this seat of learning has stood in conservative theological thought.

Second—Remember who your students are. They are a group of consecrated young men who are in great need.

a. They need to be guided to self-discovery. They know not as yet what their powers are or what their limitations. It is your high responsibility and great privilege to bring each of them so far as possible to a just estimate of himself, to a comprehension of his possibilities and also of his impossibilities. It should be your joy to see that each of your students develops the gifts which are peculiarly his own and abandons his endeavors to achieve ends however noble, for the attainment of which he has no native ability. No greater responsibility awaits you than this—the associating of yourselves with each of these young men in his processes of self-discovery.

b. Your students, furthermore, need the equipment which is essential to success in the ministry. Most of them come to this Institution lacking greatly in previous preparation. This lack of previous preparation is due not to indolence or indifference on their part, but to the fact that in our universities and colleges there are no pre-theological courses comparable in content and thoroughness to the courses already established preparatory to the studies leading to the other learned professions. Not a few of our students come to this Seminary without a knowledge of the fundamental concepts of Philosophy, without a clear understanding of the relation between science and religion, without a comprehensive grasp of secular history especially that which is contemporaneous with the great periods of time covered by the Scriptures, without the ability to write and to speak the English of culture, without a knowledge of the Greek language to say nothing of the Hebrew tongue.

A large part of the particular task which awaits you in the Departments to which you have been assigned in this Seminary will be found to consist in assisting your students to remove the handicaps laid upon them by the past while at the same time they utilize to the full the opportunities of the present in preparation for the future.

c. Your students need authoritative information concerning the World's necessities. If they are to go forth from this Institution prepared to meet these necessities and not merely to be utterly appalled by them, you and your as-

sociates must give them enlightenment in at least three spheres of thought.

1. The significance and the results of the scientific method.

2. What a Christian democracy should be like to usher in the Kingdom of God in its fullness.

3. What are the teachings of our Lord and of the Prophets and Apostles which are most needed by this age and how they may be most effectively presented today.

In these connections it is yours to teach these young men

(a). How to think. And first in terms of *faith*. A great statistician and economist has said: "People today are searching blindly for something more than the rush of business and the excitement of thrill-chasing. They have, in fact, seen their houses become top-heavy and crash; and now they are on their knees analyzing the foundations of those hastily built houses to determine what vital element was left out in the building. For faith, the essential element in all foundations, cannot be bought or quickly obtained when in trouble, like medicine. Faith must be acquired slowly before it is needed—like education. It must grow with the individual, with the character. Faith comes through patient devotion, right living and service to others."

But faith which issues in the patient devotion, right living and service to others is ever a religious faith and a religious faith to be effective in creed and in conduct must have firm intellectual foundations.

They must be taught to think also in terms of *power*. A distinguished clergyman remarked in our hearing that the trouble with many of our institutions today, theological and collegiate, was that they send forth their students with the idea firmly fixed in their minds that the Gospel of Christ is not so much a Gospel of Power as a Gospel of Problems. He very earnestly and eloquently demanded: "Did the Christians of the First Century think of the Gospel as a Gospel of Power or a Gospel of Problems?" There are indeed problems connected with the Gospel of Christ, but it is the power of the Gospel upon which our students must lay hold and it is the power of the Gospel which they must preach and make known rather than its problems, if their ministry is to be constructive.

(b) It is needful also that you should teach them how to speak. As important as voice and delivery are, and every young man who intends to be a public speaker should cultivate his voice and delivery to the utmost, especially important is the providing for each man of a vocabulary which will enable him to convey to the mind of the present the great spiritual truths which are fundamental to this age.

Whether we like to admit it or not, the average audience today does not obtain the purport of the Gospel message as we understand it if we use only the theological terminology of the Westminster Confession of Faith and the Larger and Shorter Catechisms. In all of these immortal documents the truth we believe is accurately and satisfactorily stated, but it is not stated in the language of the Twentieth Century and those who preach today must have at their command words and phrases which will present the same eternal truth in such form that men and women of today may understand it.

(c) You must somehow convince your pupils that no gifts of mind or facility in preaching can do more than supplement character. It is not enough to possess the truth if you are to be ambassadors of power, workmen who need not to be ashamed. The truth must possess you—must possess you wholly in conscience, in intellect, in memory, in imagination, in will. It is not enough for a graduate of this Seminary to believe such truths as, God is on His throne, Christ is in the world in redemptive power, there is an immortal soul in every human body, the Ten Commandments must be at the heart of every stable moral order. He must not only possess these truths as his own intellectually, they must possess and dominate and control him in word and thought and deed.

Third—Remember the Church. The Church is looking to you to send out into positions of leadership men thoroughly prepared unto every good work. From our Theological Seminaries, if from anywhere, there must come the men who are to determine the theology and polity and standards of education and the ideals of service in our Church. If we are to have our Hepburns in Japan, our Morrisons in China, our Careys in India, our Adoniram Judsons in Burma, our John Elliots in North America,

our William Chamberlains in South America, our John Williams in the South Sea, our John G. Paytons in the New Hebrides and our David Livingstones in darkest Africa, they must come from our Seminaries.

A recent editorial in a great metropolitan paper bears the title "National Men." The point of the editorial is a plea for more "nationalists" in control of our government at Washington, and fewer men who are under the hampering and limiting effects of provincialism or particularism. The same plea may be properly made in the Church. We need today, as never before, men who while absolutely and entirely loyal to Evangelical Christianity, as viewed from the Calvinistic viewpoint, are able at the same time to rise above individualism, sectionalism and sectarianism and see with the eyes of Christ the place of the Church in a world overwhelmed with materialism and indifferentism and atheism.

Fourth—Remember Jesus Christ. As you marshal before your students the great men of the past and present in your respective departments, teach them to commend or condemn them not on the basis of popular opinion, or in accordance with the opinions of their adherents or after the manner of their self judgment, but to commend or condemn as they are in accord with or out of harmony with the mind of Christ. So also urge your students to standardize their service in the ministry of the Church not by the judgment of their congregations or by that of such as may be in closest sympathy with them in their work or on the basis of their own estimate of their achievements, but to standardize their lives and labors by the measure of the stature of the fullness of Christ.

Above all, beloved brethren, keep Jesus Christ ever before your own minds and hearts as the supreme ideal. Have it as your highest personal ambition not to be eloquent or erudite, but Christ like. The most eloquent lips are those which speak most helpfully of Christ and the most erudite minds are those which think his thoughts after Him. May it indeed be for each of you, as Professors, Christ to live; may the most distinct memories your students cherish of you in after days be of your Christ-likeness. And may the God of peace which brought again from the dead

our Lord Jesus Christ, that great Shepherd of the sheep, as you seek to train undershepherds of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever.

The Teaching of Homiletics Today

INAUGURAL ADDRESS

BY PROF. ANDREW W. BLACKWOOD, D.D.

Mr. President, members of the Board of Trustees, and other Christian friends, before I turn to the message of the hour permit me to express my appreciation of the honor which has been conferred upon me in being chosen as professor of homiletics in The Theological Seminary of the Presbyterian Church at Princeton. I count it no small privilege to occupy the chair which has long been graced by the presence of that Christian gentleman and eloquent divine, Professor J. Richie Smith. "Herein is the saying true, 'One soweth and another reapeth'. I sent you to reap that whereon ye bestowed no labor; others have labored and ye are entered into their labor" (John 4: 38).

I appreciate this honor most of all because it means that I am to labor here at Princeton. Together with a host of ministers who have shared her privileges in days bygone, I believe in Princeton Seminary—in her past, in her present, in her future; I honor her conservative traditions and I humbly pledge allegiance to her Christian ideals. I shall strive to be loyal to the faith of the fathers, for which this institution has ever stood, but I am even more concerned about the faith of our sons, for whose training this institution exists, and I hope to be used in helping to train the sort of young ministers whom the Church and the Kingdom need today.

One of the greatest needs of the Church, under God, is a generation of scholarly young ministers who will preach the Gospel of Christ and His Cross in a way which will meet the intellectual and the spiritual needs of living men and women, at the same time promoting

the wider purposes of the Kingdom of God. The Church likewise needs more than a few highly trained specialists who can serve as teachers of religion and allied subjects in our various institutions of learning. Opinions may differ concerning which of these two needs is the more pressing just now, but all will agree that such an institution as Princeton Seminary ought to continue to meet both of these needs, by giving to every student a broad and thorough training in the fundamental theological disciplines, and by encouraging the exceptional man to attain distinction in some one field of theological learning. No doubt every teacher of divinity students judges his success at times by the number and the character of the young men to whom he imparts a double portion of enthusiasm for mastery in his special field, but all the while he understands that such exceptional scholars are the rare and costly by-products of an institution which exists to train the majority of its students for effective service as preachers and pastors.

If I am correct in assuming that the theological seminary exists largely to supply the Church with scholarly young ministers who will preach the Gospel effectively, I may likewise assume that the work in homiletics—the science and the art of preaching—deserves its assured place in the theological curriculum. This morning, therefore, instead of pausing to justify the need for such a department in the modern seminary, I wish to discuss the teaching of homiletics today, with no specific reference to any one institution. I wish first to point out the ideal objectives of those who are now laboring in this field, and then to take up the practical ways and means by which they are striving to attain their ideal objectives. If I dwell a good deal upon practical ways and means it will be largely because homiletics belongs in the field of practical theology, and likewise because many of the problems in this field are practical rather than theoretical. Before we turn to these practical ways and means, however, we should consider the ideal objectives.

Ideal Objectives

In all teaching that is worthy of the name the purpose largely governs the method. This is especially true in the teaching of pastoral theology, including homiletics. Here we should

encounter no insuperable difficulty in fixing our objectives, for we need only keep before us as the ideal finished product the kind of young minister whom the Church needs today. So let us remind ourselves what sort of finished product the Church has a right to expect after a student has taken three years of work in homiletics. We shall assume that he is a sincere Christian, that he has intellectual ability, that he has been called to preach, that he has been graduated from a reputable college, and that he has completed satisfactorily all of his work in the seminary. What then should he know—or rather, what should he be able to do—in the field of homiletics?

First of all, and quite in general, he should know how to preach. He should know how to plan, how to compose and how to deliver sermons of various sorts, to meet the different needs of men. He should have gained a working knowledge of the theory of homiletics, which has to do with sermon structure and with literary style, for in preaching, as elsewhere, "Style is the dress of thought" (Behrends); and he should have learned, at least in a measure, how to apply his theories to the actual work of preaching. From this point of view homiletics is a science, more or less exact, with principles carefully formulated and with practical guidance in the application of those principles to the making of sermons. The study of homiletics as a science has engaged the serious attention of scholarly divines from the days of Chrysostom (*De Sacerdotio*) and Augustine (*De Doctrina Christiana*) down to Erasmus (*Ecclesiastes sive Concionator Evangelicus*) and Melancthon (*De Rhetorica*), not to mention a host of more recent writers on the Continent, in Great Britain and in America.

The history of homiletics as a science is somewhat like that of English composition, which is the modern successor to old-fashioned rhetoric. One difference between the two ways of teaching young men how to write is that modern English composition tends to reduce complicated, semi-mechanical rhetorical systems to something approaching simplicity. There is a corresponding difference between the teaching of homiletics now and in days bygone. For example, Christlieb says that in the German Lutheran churches at the beginning of the seventeenth century homiletics was shriveling up into "a purely formal teaching

of method"; today it sometimes swings to the opposite extreme and encourages a sort of "happy indefiniteness". The result of such a simplifying tendency is that the ministerial student now faces no insuperable task when he undertakes to learn all that the modern Church requires him to know about the science of preaching. The materials in this field have never been so vast and varied as in other theological disciplines, and if a working knowledge of the principles of English composition as they apply to preaching were all that is involved in the work of this department, the teaching of homiletics would be far more simple than it really is. (Cf. *The Christian Preacher*, by A. E. Garvie, Scribner's, 1901, pp. 351-354 et p.)

The difficulty arises largely from the fact that homiletics is an art as well as a science. The Church rightly judges the young minister's preaching ability by what he can do in the pulpit rather than by what he may know in the study. Hence the prospective preacher should think of himself as called of God to master this finest of the fine arts—the fine art of bringing forth from the Scriptures clear and inspiring visions of truth and duty. In such creative endeavors he should constantly employ the principles of his science, as a sculptor employs his knowledge of anatomy, but all the while he should be learning how to rise above the mere mechanics of the making of sermons; he should gradually become able to preach so as to bring his hearers face to face with the living God. Thus by personal experience he should learn why Dr. James Black of Edinburgh a few years ago delivered to theological students a series of lectures under the general title—*The Mystery of Preaching* (Revell, 1924).

No young man can hope in three short years to become a master of this finest of the fine arts, but every man who goes out from the theological seminary should have fixed his preaching standards high, he should have learned how to handle his tools and he should have begun to taste the joys of creative achievement. He may not carry away with him from the seminary an imposing array of completed sermons ready for use, but he should have determined that by God's blessing upon his ceaseless labors he will learn how to preach in a style increasingly worthy of the

glorious Gospel. Thus he should be prepared to take as his motto the words of Paul to a busy young pastor—"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2: 15). When we translate these glowing apostolic words into cold American prose they tell us that the young pastor should know how to preach.

These words likewise suggest that the young minister should know what to preach. This ideal, also, is a counsel of perfection, for when he crosses the threshold of his first pastorate he can not have such a mastery of his preaching materials as he should gain during the next fifteen or twenty years of daily intellectual toil. But he should have the same sort of working knowledge of his materials as he would have if he were being graduated from the law school, or from any other professional training school. One of his main reasons for enrolling in the seminary is that he may learn what to preach, and this he does in the various departments, where he gains a working knowledge of Biblical exegesis, of church history, of systematic theology and of kindred subjects. In the study of homiletics—which logically comes after those more fundamental disciplines—he should learn how to select from the vast realms of theological learning the facts and the truths which by God's blessing will enable him to meet the needs of his fellow men. He should learn how to focus various rays of revealed truth so as to cause men's hearts to burn within them as he interprets to them in all the Scriptures the things concerning the Risen Lord. So far as practical effectiveness in the pulpit is concerned, it would matter little how much the young minister might know about the science and the art of homiletics if he did not know what to preach.

There is another ideal which is beginning to influence the teaching of homiletics; I refer to the need of training in planning one's pulpit work. When the young minister goes out to his first parish he may well think about planning his first year's preaching, somewhat as the graduate of an agricultural college thinks about planning for the rotation of crops, or as the graduate from a university school of education thinks about planning for his first year's teaching. In those secular callings the wise young graduate expects to depart from his program

whenever changing conditions require, and so does the sensible young pastor, but if he is to meet with success and joy in his first year's labors he ought to formulate some sort of program for his preaching. (Cf. N. J. Burton, *In Pulpit and Parish*, Macmillan, a re-print, 1925, pp. 254-275.)

This idea is by no means new and strange. Almost every pastoral preacher of note has done something of the sort, but always in his own characteristic way. With scarcely an exception the pastors who are now speaking from the pulpit so as to advance the Kingdom of God are deliberately planning their pulpit work somewhat in advance. Such foresight and system appear to be all the more necessary in recent years, because of the increasing demands upon the pastor's time. During the summer many a busy pastor feels the need of getting away to the mountains or even across the sea, that he may look out over the vista of coming days and search for attractive trails along which he can guide his flock to the City of God. This is the sort of spiritual leadership which we hope the students of today will give to the Church of to-morrow, and so we wish them to catch the vision of planning their pulpit work. (Cf. the various homiletical writings of C. E. Jefferson; e. g., *The Building of the Church*, Macmillan, 1913, pp. 233-268.)

When some of us look back over our first few months in the active ministry and remember how we floundered about until we began to use foresight and system in preparing our sermons we wonder why we were not encouraged to do some of that preliminary floundering while we were still in the seminary. What is the work in homiletics for if not to afford a training ground on which the student may learn what he greatly needs to know ere he crosses the threshold of his first pastorate? As a matter of course the seminary professor can give but little aid to any one student in devising plans for a prospective parish, because the professor is ignorant of local conditions, and because the student must do this sort of work for himself after he arrives on the field. But the professor can show the wisdom of making a plan to meet such needs when they become known, and he can point out the danger of substituting any mechanical plan for the vitalizing power of the Spirit of God. (Cf. *Preaching Week by Week*, The

Warrack Lectures, by A. Boyd Scott, Hodder & Stoughton, 1929.)

Still another ideal concerns the training of young ministers for leadership in public worship. In common with other non-liturgical bodies the Presbyterian Church is becoming increasingly dissatisfied with many current ways of conducting worship. All of us believe that only our best is good enough for the service of God, but many of us have fallen into the habit of offering to Him that which costs us practically nothing. (Cf. II Sam. 24:24; Mal. 1:6-13.) We Presbyterians are by no means ready to adopt a compulsory liturgy or to lessen our historic emphasis upon the sermon as a God-given means of converting the sinner and of building up the Kingdom, but we are awakening to the importance of every portion of public worship, especially the reading of the Scriptures, the offering of prayer and the ministry of music. Surely we ought to pray for a revival of old-fashioned belief in all of "the outward and ordinary means of grace"—particularly the sacraments—and we ought to expect such a revival to begin in our theological seminaries.

Many an earnest young student of homiletics fixes his gaze so exclusively upon the sermon that he scarcely appreciates the importance and the difficulty of leading in the other parts of public worship. For example, he may not dream that one of the most vital and exacting undertakings committed to any mortal here below is to lead a congregation to the throne of God in prayer. In dealing with such a student we ought first of all to ask the Lord to open his eyes that he may behold the possibilities of prayer and praise, not merely as "the setting of the sermon", but as the mystic highways along which the man of God should lead his friends in the pew close to the heart of The Eternal. In all such endeavors the service of the seminary must be largely indirect, for no one save the Spirit of God can teach a minister how to pray. But surely the seminary can encourage every student to set up in his heart lofty ideals for the hour of worship, and inspire him to determine that by God's grace he will learn how to lead in every portion of that hour so as to call no attention to himself but to bring every worshipper face to face with the Living God.

Last of all and far from least among the ideal objectives in the teaching of homiletics today is the desire that the student make the most of his God-given powers. According to the well known dictum of Phillips Brooks preaching is the communication of divine truth through a human personality. Needless to say, the divine truth is more important than the human personality, but still the beloved bishop did well to stress the importance of the personality of the man in the pulpit—a personality which expresses itself directly or indirectly in every part of public worship and especially in the sermon. Divine truth through a human personality—that has ever been God's chosen way of revealing His holy will. Hence it is the high calling of the seminary to guide the student in learning the truth which makes men free and in developing the sort of personality which will enable him to present that truth most effectively. Such a preparation for the ministry can never be "the mere training to certain tricks." "It must be nothing less than the making of a man" (Brooks).

While the ministerial student is developing a strong, attractive personality he should preserve his own individuality, and that is increasingly difficult in the midst of our highly standardized American educational systems. Too often we try to send young David out to fight in Saul's armor. Even in the theological seminary we forget that "Where the Spirit of the Lord is there is liberty", and we strive to make every young man conform to a rigid homiletical pattern. Meanwhile we know that in the history of the Church every effective preacher has differed from every other "as one star differeth from another star in glory". Hence we should resist the modern tendency towards the mass production of young ministers, and we should encourage every student to be himself, his best self, instead of a weak echo of somebody else. We should expect

Amid the flood of recent books about Public Worship the following should prove especially interesting to our alumni: *The Public Worship of God*, by J. R. P. Selater, Doran, 1927; *Ideas of Corporate Worship*, by R. S. Simpson, T. & T. Clark, 1927; *Hymnody of the Christian Church*, by L. F. Benson, Presbyterian Board, 1927. These are still more thought-provoking: *Reality in Worship*, W. L. Sperry, Macmillan, 1926; *The Technique of Public Worship*, by Odgers & Schutz, Methodist Book Concern, 1928; *Extempore Prayer*, by M. Talling, Revell, 1902; *The Recovery of Worship*, by G. W. Fiske, Macmillan, 1931.

every one of them to hear the voice of the Spirit of God saying to him, "Son of man, stand upon thy feet, and I will speak to thee" (Ezek. 2: 1). "And when this cometh to pass, (behold it cometh,) then shall they know that a prophet hath been among them" (Ezek. 33: 33).

Here then are some of the ideal objectives of those who are teaching homiletics today: they wish every student to learn how to preach and what to preach, so that he will become a master workman in the Kingdom of God; they wish him to learn how to plan his pulpit work so as to meet the needs of the people with cumulative effectiveness; they wish him to learn how to lead in public worship so as to bring his friends in the pew close to the heart of The Heavenly Father; and they wish him to make the most of his God-given powers so as to become a worthy ambassador of the Lord Jesus Christ. Needless to say, all of these objectives are unattainable, for the only person who ever achieved perfection in this holy art was the Lord Jesus, and only by His blessing can the youth of today become an effective preacher. Hence it is with hesitation that one turns from viewing these ideal objectives and ventures to discuss practical ways and means by which teachers of homiletics are striving to reach such inaccessible heights. "Who is sufficient for these things?" "Our sufficiency is from God" (II Cor: 2: 16; 3: 5).

Practical Ways and Means

In all questions about current educational methods one must speak with caution, for the ways of teaching in professional schools are being radically changed. This is notably true in the teaching of medicine, it is largely true in the teaching of law, and it is increasingly true in the teaching of practical theology. I refer to the use of the seminar, the project method and the discussion group, as well as various sorts of survey courses and honors courses and theses courses. Some of these methods seem to have passed the experimental stage, while others doubtless have not; all of them are now being employed in the teaching of practical theology, though not to the exclusion of the older methods, for the tendency seems to be towards a blending of the old and the new.

In many a theological seminary the teacher of Junior homiletics employs a text-book because this method seems to afford the quickest and the surest way to introduce first year men to the principles which underlie all preaching. Later in the course this method is usually supplemented by lectures on the science and the art of preaching—lectures which give the professor an unparalleled opportunity to display his powers. Practical experience, however, seems to convince the teacher that something more is required than a substantial text-book and inspiring lectures. Here is the testimony of a thoughtful observer of theological education in Canada—

"There are no lectures to which students come more hopefully than to those on homiletics; none from which they return with greater bitterness. The reason is plain—no man can tell another how to preach. There is no demand more ridiculous than that which is often made upon divinity schools that they *turn out* preachers. A preacher who would be *turned out* would not be worth listening to. . . . In Christian service there can be no mechanical repetition. Efficiency depends on the principle of individuality, purified and intensified by sharing in a great ministry, and by the influence of a great dynamic." (T. B. Kilpatrick, *New Testament Evangelism*, Hodder & Stoughton, 1911, p. 59.)

It is no wonder, therefore, that teachers of homiletics have been using still other paths of approach, one of the most attractive of which is the biographical. The quickest and the surest way to encourage many a student to set up lofty homiletical ideals is to bring him face to face with the master preachers of the Christian Church throughout the ages. When a young man goes out to preach as a passing supply he hears much about his prowess in the pulpit, and he is tempted to be satisfied with his attainments, but when he becomes acquainted with such men of God as Athanasius and Chrysostom, Savonarola and John Knox, Spurgeon and Alexander Maclaren, Frederick W. Robertson and Phillips Brooks, he begins to appreciate the possibilities of the Christian pulpit, and he understands why the late Silvester Horne wrote about *The Romance of Preach-*

ing. After such a course many a student humbly resolves that by God's grace he too will become worthy to stand before men as an ambassador from the court of heaven, and to plead with them to be reconciled to God.

Closely allied with the biographical method is the analytical. The difference between the two is that in the one the emphasis is upon the personality of the preacher, whereas in the other it is upon the structure and the literary style of the sermon. The analytical method is being employed by different teachers in different ways but in all alike it bears some resemblance to the laboratory method of teaching physical science. First in the study and then in the class room the student analyzes one sermon after another, in order that he may learn for himself how the master preachers have impressed truth and duty upon the minds and the hearts of men. After the student has analyzed sermons of various sorts he undertakes the much more difficult and important work of synthesis, in order that he may apply to his own preaching the principles which he has discovered in the world's great sermons. Needless to say, the value of such a course depends largely upon the diligence and the resourcefulness of the student. (At this point I am indebted to personal correspondence with Professor E. H. Byington, of Boston, and to the text-book of the late President Ozora S. Davis—*Principles of Preaching*, University of Chicago Press, fourth impression, 1929.)

Still another path of approach to the study of homiletics is by way of psychology. This method is comparatively new and it has not yet found universal favor, partly because some of its devotees have made extravagant claims. Practically the only book of consequence in this field is by a conservative thinker, Charles S. Gardner, D. D., professor emeritus of homiletics and sociology in The Southern Baptist Theological Seminary at Louisville. (There is an earlier book in German—*Wie predigen wir dem modernen Menschen*, by F. Niebergall, Tübingen, 1909.) In the preface of his book—*Psychology and Preaching*, Macmillan, 1918—Dr. Gardner says that the study of psychology has done much to advance modern education, and that there seems to be as much reason for the application of psychology to preaching as to teaching. Such an application seems to be peculiarly fitting in these days when in-

creasing numbers of those who sit in the pew are becoming accustomed to psychological methods, for in a real sense this may be termed the psychological age. But even when the minister is preparing to address those who are not versed in such modern lore, he does well to ask himself repeatedly whether or not he is planning to make the best psychological approach.

The psychological approach simply means that the man in the pulpit begins with his hearers where they are, intellectually and emotionally, in order that he may lead them to higher levels of Christian thought and living. This sort of approach is new only in name. From the times of Paul or of Amos down to those of Spurgeon and Parker—not to speak of ex-President Patton and Alexander Whyte, or of John Henry Jowett and George H. Morrison—every effective preacher has known how to address his fellow men in ways which have been in keeping with the best modern psychology. Every such preacher has been somewhat like the Lord Jesus of whom it is said that He knew what was in man. "The Lord Jehovah hath given me the tongue of them that are taught that I may know how to sustain with words him that is weary" (Isa. 50: 4). Such an understanding of human hearts, both individually and collectively, has always been essential to success in preaching, and never more so than now. One way of promoting such a knowledge of human nature is through the application of psychology—both individual and social—to the work of preaching.

Three elements enter into effective preaching: first, a mastery of the truth which one proclaims; second, a personality dedicated to making that truth regnant in human lives; third, a sympathetic understanding of the men and women to whom one preaches. With the first of these elements, all important as it is, psychology has comparatively little to do; with the second it is more directly concerned; and with the third it is most deeply involved. This third element—the sympathetic understanding of the congregation—has usually been overlooked by lecturers on homiletics. Even Phillips Brooks chose as the title of his introductory address at Yale—*The Two Elements in Preaching*, as though this third element were less vital. And yet it should be obvious that the pulpit exists largely for the sake of the pew, and not the pew for the pulpit. Surely the

shepherd should feed his sheep (cf. Ezek. 34: 2, 8), and he should know what they need. The most up-to-date phrase for such old-fashioned study of the sheep is "the psycho-analysis of the congregation"—a phrase which one need not admire in order to recognize the wisdom of doing what it suggests.

If the application of psychology to preaching accomplishes nothing more than to exalt the needs of the congregation to their rightful place in the thinking of the young preacher, such a discipline will do much to insure a fruitful ministry in the Church of tomorrow. The results of any such discipline, however, must be measured in terms of preaching and not of psychology. In the words of Alexander Vinet, professor of theology at Lausanne more than eighty years ago, "The psychology of the preacher must be practical and popular." Here is a much more recent reminder from Principal Alfred E. Garvie of New College in London—

"The mere scientific jargon of psychology is out of place in the pulpit . . . and yet exact observation and accurate explanation of the ways of the soul of man have a very great value, when vitalized by experience. . . . But this psychological interest must never become theoretical only; it must ever be subordinated to the desire and purpose to bring the abounding grace of God into closest touch with the manifold needs of men."
(*The Christian Preacher*, pp. 335-336.)

Vastly more important, therefore, than the psychological approach is the Biblical content. The modern temptation is to make psychology a substitute for revealed truth, an end in itself, and not simply a means of causing truth to prevail in human hearts and lives. One great need of the hour is effective preaching from the Scriptures as the inspired Word of God, the only infallible rule of faith and practice (cf. II Tim. 3:14-17). The hearts of men and women everywhere are hungering for something that they do not have, and if the ministers of to-morrow content themselves with making ingenious psychological approaches instead of feeding human souls with the bread of life, there will soon be in the Church even more of an appalling spiritual famine than there appears to be to-day (cf. Amos 8:11).

The preacher of the Gospel does well to think about the most effective path of approach to the city of man-soul, but he must remember that an approach is only an approach, and that the vital question concerns the message which he delivers after he finds his way into the human heart.

In preaching to the unsaved the minister's first duty is to bring every hearer face to face with Christ and His Cross as revealed in the Book; and in preaching to Christians his first duty is still to proclaim God's revealed truth in order that men may advance His Kingdom upon the earth. Whatever else the student of homiletics may learn, therefore, he should learn how to preach from the Bible. These words have a familiar sound, but what do they mean? For answer let us turn to one of our sanest writers on homiletics, J. Oswald Dykes, principal emeritus of Westminster College in Cambridge—

"When it is urged that pastoral preaching should be Biblical . . . what is meant is that the thoughts of the preacher, besides being rooted in Biblical teaching, are to move mainly along its lines, so that his whole way of conceiving of things—his way of thinking about God and man, and sin and salvation, and life and duty—is to be the Scriptural way of thinking about such things. And, what is a more subtle quality, it is meant that the spirit of his thinking is to be that of Holy Writ. . . . This comes only when the preacher's own religious life is steeped in Bible study. He must be . . . conversant with God's Book before everything else, if he is to speak habitually, as if out of its very bosom, with the accents of inspiration echoing in each tone and the fragrance of it clinging to his breath." (*The Christian Minister and His Duties*, T. & T. Clark, 1908, pp. 201-202.)

Such a conception of the subject matter of the Christian sermon calls for the teaching of homiletics Biblically. By this phrase one means that from the very first day in the seminary the student ought to be encouraged and taught to base all of his preaching frankly upon the Bible; he should learn with young Timothy that the Scriptures were inspired in order that the minister may be equipped with materials

for all kinds of sermons. (Note the Greek conjunction in II Tim. 3: 17, with the resulting purpose clause.) Not every student will become an expository preacher, in the narrow use of that term, although the Church needs a vast deal more of direct expository preaching than it is likely to have in the immediate future. Here and there an exceptionally gifted young man will feel called to walk in the footsteps of Alexander Maclaren or of William M. Taylor; meanwhile every young minister ought to learn how to preach various sorts of sermons which are Biblical in substance. He should always preach in his own characteristic way, provided it leads him to use revealed truth in meeting the needs of men.

Here again, there is nothing new; rather is there need of returning to the best traditions of other days. Throughout the years holy men of God have been using the Bible as the source book of their preaching, and partly for this reason they have spoken with that authority which is often missing from the pulpit to-day. For some reason few of the master preachers have written scholarly books telling their younger brethren how to approach a parable or a psalm so as to see in it the message which is there enshrined. This sort of homiletical teaching must be done largely by indirection, and it can never be a substitute for the scientific study of the Bible, either by way of introduction or of exegesis, but after the student has learned how to deal with the Scriptures in the original tongues he often needs practical guidance in the use of the treasures which he has uncovered by his exegetical labors. When he goes out into the ministry he should be able to do for his fellow men what Philip did for the eunuch. "Understandest thou what thou readest?" "How can I except some one shall guide me?" . . . And Philip opened his mouth and beginning from this scripture preached unto him Jesus." (Acts 8:30-35.) That is the kind of Biblical preaching which the Church has a right to expect from every young man who is being graduated from the theological seminary.

Thus we have glanced at various methods of approach to the study of homiletics: the introductory approach, the biographical approach, the analytical approach, the psychological approach and the Biblical approach, which is the best of all, as well as the most difficult. These various methods require constant reference to the library, in order that the stu-

dent may learn how to use books, and that he may find out for himself which ones are most worth while. When at last he goes out into the active ministry he ought to be prepared to continue his life-long study of the art of preaching.

Still other methods are in use here and there, but those outlined above are the most common. Some of these newer methods are open to question, but there is one other which has stood the test of time, and which now appeals to practically all teachers of homiletics. I refer to the old-fashioned custom of hearing the students preach original sermons and of criticizing those sermons in the presence of the class. Such a method affords a proving ground for testing the student's mastery of the theories which have been formulated in the class room. This is probably the most fruitful type of work that is being done in our particular field, but the advantages are so well known that I need not recount them here.

The Conclusion of the Whole Matter

A brief glance back over the trail which we have followed this morning would show that in the teaching of homiletics to-day the emphasis is upon the student as a prospective preacher, and that it is upon what he can do in the pulpit rather than upon what he may know in the study. The principle underlying much of this teaching is that of training the student to perform difficult and delicate kinds of intellectual labor by requiring him to do something of the sort, day after day, under competent supervision. Such methods are in keeping with what a prominent university professor styles "creative education." He says that much of our American schooling simply means that the professor is doing the thinking for his students, whereas he ought to be requiring every one of them to stand upon his own feet and to use his own intellectual muscles, so that he may grow strong and resourceful as he learns to surmount the kind of obstacles which he will meet in the practical affairs of life.

From the point of view of "creative education" the professor is called, primarily, not to teach homiletics but to train young men, and to train them one by one, each in a different way. Since preaching must be a different matter with every man, the teacher can spend his time no more profitably than by holding personal interviews with the students, one by one and in small groups, as they come to talk

over with him the work which is in their hands. Likewise should he enjoy hearing them preach and watching them grow in ability and in promise as they draw near to the close of their days in the seminary. Meanwhile there are manuscripts and other papers to read, to mark and to return, but who could object to hard work which enables him to share in the hopes and the dreams of these sons of the Church?

The real test of a seminary teacher's work begins after his students have gone out into the harvest field and have begun actively to use the powers and the resources which they have developed in the training school. According to Phillips Brooks a young minister's usefulness is practically determined by the habits which he forms during the first few years in the pastorate. As a matter of fact his habits as well as his ideals should be largely fixed while he is in the seminary, but surely the practical test will begin out yonder. "By their fruits ye shall know them." In the light of this obvious truth it might be well if the professor of homiletics could defer his installation address until he had taught in the department for fifteen or twenty years. "Let not him that girdeth on his armor boast himself as he that taketh it off" (I Kings 20: 11).

As a teacher grows older in the service of Christ and the Church, and as he becomes increasingly conscious of the vast gulf which yawns between his ideals and his attainments, he longs for the blessings which descend upon imperfect labors because of the effectual, fervent prayers of righteous men and women. Let me ask you, therefore, fathers and brethren, as well as other Christian friends, to pray for me that I may ever be true to Christ and His Cross, and that I may be used in helping to train successive groups of young men for the kind of ministry which the Church and the Kingdom need to-day.

If I were to select a passage of Scripture to serve as a motto for the work in homiletics here at Princeton Seminary I should turn to Second Corinthians—the spiritual autobiography of the Apostle Paul—and to that passage in which the greatest of human preachers makes known the secret of spiritual power in the pulpit:

"We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God that said, 'Light shall shine out of darkness,' who shined in

our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves." (Ch. 4:5-7.)

The Inauguration of Professor Donnelly

The inauguration of the Rev. Harold Irvin Donnelly, Ph. D., as the Thomas W. Synnott Professor of Christian Education, was held on Monday, May the 11th, in the First Presbyterian Church. The Rev. W. L. McEwan, D. D., LL. D., President of the Board of Trustees, presided and proposed the constitutional questions. The charge to the Professor was given by the Rev. Harold McAfee Robinson, D. D., of the Board of Trustees. It is regretted that Professor Donnelly's Inaugural Address cannot be printed in this number of the Bulletin because of the unusual space required by the other addresses that must have place in this issue. It will be printed in the November Bulletin.

Princeton Seminary at the General Assembly

In the election of Moderator of the 143rd General Assembly at Pittsburgh, Pennsylvania, the names of two Princeton Seminary graduates were presented, that of Dr. Lewis S. Mudge, of the class of '95, who was elected, and that of Dr. David DeF. Burrell, of the class of '01. While Dr. Mudge presided as Moderator, the work of the Stated Clerk was carried forward effectively by his associates, the Rev. William B. Pugh, '13, the Rev. W. P. Finney, D. D., '86, and the Rev. John Clark Finney, '07. In the appointment of Chairmen of the Standing Committees the Rev. Herbert

Booth Smith, D. D., '09, was made Chairman of the Committee on National Missions; the Rev. David DeF. Burrell, D. D., '01, Chairman of the Committee on Pensions, and the Rev. Robert M. Labaree, '94, Chairman of the Committee on Theological Seminaries.

In the presentation of the work of the benevolent Boards, Dr. Henry B. Master, '98, spoke on behalf of the Board of Pensions. Dr. Harold McA. Robinson, '04, presented the Board of Education, and Dr. John McDowell, '96, the Board of National Missions.

In connection with the Centennial of the organization of the Western Foreign Missionary Society, the leading addresses were made by Dr. Clarence E. Macartney, '05, and Dr. Robert E. Speer, '93. It is interesting to note that the man who took the most active part in the organization of the Western Foreign Missionary Society was Dr. Elisha P. Swift who graduated from Princeton Seminary in 1816. At the popular meeting in the interests of Foreign Missions, held on Tuesday evening, June 2nd, Dr. Charles R. Erdman, '91, presided and the large and representative body of missionaries on the platform were introduced by Dr. Francis Shunk Downs, '10.

President Stevenson presented the report of the Department of Church Cooperation and Union and introduced to the Assembly the fraternal delegates.

On Monday evening, June 1st, the Seminary Alumni Banquet was held at the Webster Hall Hotel. There were one hundred and fifty-four present. President Stevenson presided and introduced the guest of honor, Moderator Mudge. Dr. McEwan, '85, as President of the Board of Trustees, extended to the Alumni the greetings of the Seminary and he was ably seconded by Dr. Erd-

man who spoke on behalf of the Faculty. Dr. John A. Mackay, '15, gave an account of movements that are taking place in South America indicative of a great spiritual awakening. Dr. Hugh B. McCrone, '98, spoke on behalf of the Executive Committee of the Alumni Council and called attention to plans which are being made to develop and maintain interest in the Seminary on the part of the large number of Alumni who are able to represent the Seminary in different parts of the United States as well as in foreign lands. The arrangements for this dinner, given to Alumni and former students through the generosity of the Board of Trustees, were made by Dr. Stuart Nye Hutchison, '03, pastor of the East Liberty Presbyterian Church, Pittsburgh, and a Trustee of the Seminary.

The Library

At the May meeting of the Board of Trustees the Librarian reported that during the year the Library had acquired 128 volumes by gift and 1,664 by purchase, making the present total 130,649. The number of pamphlets added was 646, making the present total 46,112.

Since the November Bulletin the Library has received from their authors the following books for the Alumni Alcove:

The Gospel of Divine Personality, London, 1928, from the Rev. William S. Bishop, D. D., '91.

Christian Essentials, New York, 1928, and The Fellowship of Toil, New York, 1930, from the Rev. John McDowell, D. D., a partial student, 1895-96.

The Fundamental Principle of Calvinism, Grand Rapids, 1930, from the Rev. H. Henry Meeter, Th. D., a graduate student, 1911-12.

Palästina Reiseerinnerungen, Grundy

Center, Iowa, 1930, from the Rev. Klaas J. Stratemeier, a graduate student, 1916-17.

Guide to Christian Literature in Persian, Tabriz, 1930, from the Rev. J. Christy Wilson, '19.

The following pamphlets by alumni have been received:

From the Rev. Joseph T. Kelly, D. D., '74, *Memories of a Lifetime in Washington, Washington*, 1930; from the Rev. Francis J. Grimke, D. D., '78, *The Church Faces the College Generation*, 1930 (two copies), and *A Short Address*, delivered at Howard University Nov. 11, 1930 (two copies); from the Rev. George B. Inglis, '78, *Princeton Seminary . . . Recollections of the Seventies*; from the Rev. Prof. Edward Mack, D. D., '89, *Hanover Presbytery . . . Address on the Approaching 175th Anniversary*; from the Rev. Alfred W. Thomson, '89, *Year Book and Directory of the Westminster United Church of Canada, St. Catharines, Ontario*; from the Rev. E. Van Dyke Wight, D. D., '95, *The Apocalypse in Stained Glass: descriptive of the Windows of Webb Horton Memorial Presbyterian Church of Middletown, N. Y.*, 1930; from the Rev. Harry G. Finney, D. D., '03, *Brief History of Central Presbyterian Church, Fayetteville, Arkansas, 1830-1930*; from the Rev. Henry C. Whitener, '12, *Jesus Christo Tsiiianishe; the Birth of Jesus Christ (Keres Indian Text)*, translated by H. C. W., and from the Rev. William T. Hanzsche, D. D., '16, *The Inn at Bethlehem: a Christmas Pageant*, Los Angeles, Cal., 1930.

Alumni Notes

1879

The Rev. J. A. Livingstone Smith has changed his address from York, Pa., to St. Petersburg, Fla.

1883

The Rev. William O. Forbes, D. D., was retired from the active ministry by the Presbytery of Seattle, July 22, 1929.

1887

The Rev. J. Scott Butt, D. D., has resigned the church of West Kishacoquillas, Pa.

The Rev. David S. Clark, D. D., has suffered the loss of his wife, who died Feb. 11, 1931.

The Rev. William P. Fulton, D. D., was elected moderator of the Presbytery of Philadelphia at its spring meeting.

1890

The Rev. Neal L. Anderson, D. D., died suddenly, May 19, 1931, at Montgomery, Ala.

The Rev. George M. Cummings has resigned the Garden Memorial Church of Washington, D. C.

The Rev. J. Charles Levengood and Miss Grace Beaver Harding were married Feb. 28, 1931.

1891

The Rev. Walter H. Waygood, D. D., has resigned the church of East Stroudsburg, Pa.

1893

The Rev. Robert I. MacBride, Ph.D., has changed his address from Hillside, N. J., to Avel, N. J.

1894

The Rev. William A. Hallock has resigned the pastorate of Grace Church, Rochester, N. Y., to take effect June 30, 1931.

1895

The Rev. William E. Biederwolf, D. D., has accepted a call to the "Royal Poinciana Chapel" of Palm Beach, Fla.

The Rev. Lewis S. Mudge, D. D., LL.D., was elected moderator of the General Assembly at its recent meeting.

1896

The Rev. Sherwood Eddy, D. D., has resigned his office as secretary for Asia of the Young Men's Christian Association.

1897

The Rev. Joseph Hunter, D. D., after a pastorate of twenty-six years of the Fifth Avenue

Church of Newark, N. J., has resigned to assume his duties as president of Bloomfield Theological Seminary.

The Rev. Ward V. McHenry has resigned the Woodland Park Church of Seattle, Wash., to accept a call to the First Church of Centralia, Wash. He was installed pastor of the latter April 21, 1931.

The Rev. William T. McKinney has accepted a call to the church of Petersburg, Ind.

1898

The Rev. William J. Bone has accepted a call to the church of Smyrna, Del.

The Rev. William B. Cooke was released from the Falls of the Schuylkill church, Philadelphia, Oct. 20, 1930.

1899

The Rev. Edwin H. Bronson has suffered the loss of his wife, who died March 4, 1931.

The Rev. Ezra P. Giboney, D. D., was installed pastor of the Foster Church, Seattle, Wash., April 26, 1931.

The Rev. Clinton W. Lowrie, D. D., was installed pastor of the Mt. Baker Park Church of Seattle, Wash., Feb. 12, 1931.

1900

The Rev. Allen S. Davis, D. D., was elected moderator of the Presbytery of Oklahoma City at its spring meeting.

The Rev. Minot C. Morgan, D. D., a trustee of the Seminary, was elected moderator of the Presbytery of New York at its spring meeting.

The Rev. John Ossewaarde has resigned from the position of Classical Missionary in the Classes of East and West Sioux, on account of ill health, and has moved to Zeeland, Mich.

1901

The Rev. Samuel Huecker was installed pastor of the Church of the Redeemer, Batavia, Ohio, Oct. 30, 1930.

The Rev. C. Benjamin Segelken, D. D., was elected moderator of the Presbytery of Westminster at its spring meeting.

1903

The Rev. Robert L. Vance has accepted a call to the church of Ashland, Kans., and was installed pastor Oct. 30, 1930.

1904

The Rev. Ralph K. Hickok, D. D., has accepted a call to the presidency of Western College, Oxford, Ohio.

The Rev. Guy L. Morrill has been appointed by the Board of Christian Education to be one of the representatives of the Board at the World Conference on Stewardship and Church Finance at Edinburgh in June.

The Rev. William H. Topping has resigned the Neelsville Church of Germantown, Md.

1904-1905

The Rev. Walter A. Condon, a graduate student, 1904-05, has accepted a call to the church of Ada, Ohio, and was installed its pastor, Feb. 5, 1931.

1905

The Rev. Harry G. Finney, D. D., and his congregation celebrated the one hundredth anniversary of the Central Presbyterian Church of Fayetteville, Ark., Nov. 23, 1930.

The Rev. Samuel T. Foster, D. D., was elected moderator of the Presbytery of Lackawanna at its spring meeting.

The Rev. William McCoy received the degree of D. D. from Parsons College at its commencement in 1930.

1906

The Rev. Charles E. Bovard, D. D., was installed pastor of the Westminster Church, Petersburg, Fla., Jan. 23, 1931.

The Rev. Robert H. Morris, D. D., was elected moderator of the Presbytery of West Jersey at its spring meeting.

The Rev. Paul Stratton, D. D., has resigned the Westminster Church of Rochester, N. Y.

1907

The Rev. Robert H. Macartney of the First United Presbyterian Church of Sharon, Pa., has accepted a call to the First Presbyterian Church of McKeesport, Pa.

The Rev. William P. VanTries was installed pastor of the Church of the Redeemer, Germantown, Philadelphia, Pa., Oct. 2, 1930.

1909

The Rev. Harry P. Midkiff has suffered the loss of his wife, who died April 24, 1931, in Mt. Vernon, Iowa.

The Rev. David L. Miller has accepted a call to the Westminster Church of Wichita, Kansas.

1910

The Rev. Francis S. Downs, D. D., was elected moderator of the Presbytery of Huntingdon at its spring meeting.

The Rev. Marcus E. Lindsay has accepted a call to Grace Church, Wichita, Kans.

The Rev. Thomas Murray, D. D., was elected moderator of the Presbytery of Denver at its spring meeting.

1911

The Rev. George P. Horst, D. D., has accepted a call to the pastorate of the First Church of Wichita Falls, Texas.

The Rev. Paul C. Voris, D. D., has accepted a call to the church of Litchfield, Minn.

1912

The Rev. John Muyskens, D. D., was installed pastor of Grace Church, Jenkintown, Pa., Nov. 6, 1930.

The Rev. Alfred L. Taxis was installed pastor of the church of Huntingdon Valley, Pa., Nov. 18, 1930.

1913

The Rev. Luther M. Bicknell was installed pastor of the church of Goshen, N. Y., April 23, 1931.

The Rev. Hilton R. Campbell has accepted a call to the Knox Presbyterian Church of Windsor, Ont., Canada.

The Rev. John Connell, D. D., has accepted a call to the church of Jamestown, N. Y.

The Rev. Carl E. Kircher was installed pastor of the Eastminster Church of Detroit, Mich., Jan. 7, 1931.

The Rev. Andrew H. Neilly has accepted a call to the Dewey Avenue Church, Rochester, N. Y., and was installed its pastor Nov. 12, 1930.

The Rev. Harold F. Pellegrin was installed pastor of the church of Watervliet, N. Y., Jan. 13, 1931.

1914

The Rev. Raymond P. Day was installed pastor of the Crisp Memorial Church of Baltimore, Md., Nov. 18, 1930.

The Rev. James C. McConnell has accepted a call to the J. R. Miller Memorial Church of Upper Darby, Pa., and was installed pastor, Dec. 2, 1930.

1915

The Rev. William P. Lemon has accepted a call to the First Church of Iowa City, Iowa.

1916

The Rev. Robert R. Bryan, D. D., was installed pastor of the Church of the Messiah, Paterson, N. J., Oct. 24, 1930.

The Rev. William J. Harrison has accepted a call to the Crumton Road Presbyterian Church of Belfast, Ireland.

1917

The Rev. Earnest E. Eells was installed pastor of the church of East Hampton, L. I., N. Y., Nov. 24, 1930.

1918

The Rev. Linus E. Brown was installed pastor of the churches of Portland and Upper Bethel, Pa., Dec. 16, 1930.

The Rev. William J. G. Carruthers was installed pastor of Faith Church, Baltimore, Md., Feb. 27, 1931.

The Rev. Lewis H. Knight has accepted a call to the church of Hoosick Falls, N. Y., and was installed its pastor, Jan. 26, 1931.

1919

The Rev. Harry F. Cost was installed pastor of the church of Newport, R. I., Oct. 16, 1930.

1920

The Rev. Coovirt R. Thomas, D. D., was elected moderator of the Presbytery of Portsmouth at its spring meeting.

1922

The Rev. George J. DeWitt, for eight years pastor of the Pompton Reformed Church of Pompton Lakes, N. J., has accepted a call to the Memorial Presbyterian Church of Dover, N. J., and was installed pastor, May 7, 1931.

The Rev. Weaver K. Eubank has accepted a call to the Ninth Church of Philadelphia, and was installed pastor April 8, 1931.

The Rev. Orion C. Hopper and his congregation celebrated the fiftieth anniversary of the Memorial Church of Newark, N. J., April 13 to 20, 1931.

The Rev. Raymond E. Muthard was installed pastor of the Lawrenceville, Pa., group of churches, Jan. 28-30, 1931.

1923

The Rev. Fred W. Druckenmiller and the First Presbyterian Congregation of Connecticut Farms, Union, N. J., celebrated the two hundredth anniversary of the church, Nov. 23 to Nov. 30, 1930.

The Rev. David S. MacInnis has accepted a call to the First Church of Delhi, N. Y.

1924-1925

The Rev. Henry M. Bruen, a graduate student 1924-25, of Taiku, Korea, has suffered the loss of his wife, who died, Oct. 20, 1930, in Seoul, Korea.

1925

The Rev. John P. Cotton has accepted a call to the First Church of Bethlehem, Pa.

The Rev. Wilbur J. Thrush was elected moderator of the Presbytery of Newton at its spring meeting.

1925-1926

The Rev. William W. Thompson, a graduate student 1925-26, and again 1929-30, is now pastor of the church of Elkton, Md. His address is 239 East Main Street, Elkton, Md.

1926

The Rev. Sargent Bush has accepted a call to the church of Flemington, N. J., and was installed its pastor April 15, 1931.

The Rev. Clarence F. French its pastor of the Greigsville Methodist Episcopal Church, with his address at Piffard, N. Y.

The Rev. William H. W. Rees has been released from the church of Mattituck, N. Y.

The Rev. Robert A. N. Wilson, Jr., was installed pastor of the church of Weatherly, Pa., Dec. 18, 1930.

The Rev. W. Clarence Wright was installed pastor of the church of Birmingham, Mich., Jan. 21, 1931.

1927

The Rev. H. Warren Allen, pastor of the Presbyterian church of Westville, Nova Scotia, is moderator of the Presbytery of Pictou.

The Rev. Everett F. Harrison returned to China in the summer of 1930 to join the staff of the Human Bible Institute at Chang-sha, Hunan. His address is North China Union Language School, Peiping, Hopei, China.

The Rev. J. Willard Kreckler has changed his address from South Williamsport, Pa., to 121 West Jackson St., York, Pa.

The Rev. Charles F. Van Horn, Jr., was elected moderator of the Presbytery of Chester at its spring meeting.

1929

Mr. Charles D. Chrisman was ordained, Feb. 19, 1931, by the Presbytery of Chester.

The Rev. Frederick W. Cropp, Jr., was installed pastor of the First Church of Wheeling, W. Va., March 5, 1931.

The Rev. G. Henry Green has accepted a call to the South Broadway Church of Denver, Colo., and was installed its pastor Nov. 6, 1930.

The Rev. G. Malcolm Van Dyke has been appointed a member of the Board of Foreign Missions.

1930

Mr. Norman E. Barnett was ordained, Nov. 29, 1930. He is assistant pastor of the Pine Street Church of Harrisburg, Pa.

The Rev. John W. Cannaday was installed pastor of the Camp Creek Church of Macomb, Ill., Sept. 23, 1930.

Mr. John R. Hays was ordained by the Presbytery of Lackawanna, April 26, 1931.

The Rev. John K. Highberger is assistant minister of the First Church of Pittsburgh, Pa. His address is 828 Ridge Ave., N. S., Pittsburgh.

The Rev. Alexander Kumanovsky was installed pastor of the First Church of Pickford, Mich., Nov. 10, 1930.

The Rev. Clair A. Morrow was installed pastor of the church of Belmar, N. J., Dec. 5, 1930.

The Rev. Philip Nicholas was installed pastor of the church of Ashbourne, Pa., Oct. 16, 1930.

The Rev. Ralph S. Peterson was ordained Sept. 17, 1930, by the Presbytery of Walla Walla.

The Rev. Clyde E. Rickabaugh was installed pastor of the Clay Creek Church of Newark, Del., Oct. 15, 1930.

The Rev. Paul L. Stumpf was installed pastor of the church of Collinsville, Ill., Oct. 21, 1930.

The Rev. George W. Ulmschneider is serving the church of Roscoe, N. Y., as stated supply.

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